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2, No. 4

OCTOBER 24, 1956

CENTS

A Little of Yourself

THE JUDGE had been kindly but stern in dealing with the prisoner. "You are blaming people for your misfortune," he said, "and trying to escape all responsibility yourself. But your heart has been filled with bad and criminal ideas. Even when people tried to help you, you turned them aside."

The prisoner stared at the floor sullenly. "Raise your head," ordered the judge sharply. "Look out of those windows and think hard for a few minutes. Then tell me about some people who have tried to help you."

THE MAN COMPLIED and finally named a few—a restaurant cook who had given him food and shelter, an uncle who had offered to start him in business, a hi school basketball coach . . .

A few years later the judge had a v itor. "Ever since the day I was in co and you let me off with a light senten I've wanted to come back to talk to y Now I'm working on a farm and do right well. I needed to find a new way living and you helped me."

GRATIFIED, the judge asked, "What I say to you that made such a differe in your life?"

"Nothing that you said did it," the m answered. "You pointed out a new w to me just by giving me a little of y time and a little of yourself."

—KATHERINE BENIO

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Robert E. Huldschiner, Assistant Editor. Edmund W. Jones, Art Director

Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Her S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Erne Hoh, Litt.D., John George Kurzenknabe, the Rev. George E. Meetze, W. Emerson Reck, LL.D., the Rev. Pa Valentiner.

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COVER PICTURE. In Zion Church, Greensburg, Pa., Pastor J. Paul Harman sends out large group of members to call on others in pre-mission visitation. Scene has been repeated in thousands of United Lutheran Church churches during Lutheran Evangelism Mission program.

THE CHURCH IN THE NEWS

Bishop Ordass is cleared

Accused of "currency manipulation," Bishop Lajos Ordass, head of the Lutheran Church in Hungary, had been sentenced to a two-year prison term in 1948. Informed sources said the real reason for the bishop's imprisonment was the Communist regime's unhappiness about his battle to prevent it from taking over church schools. In 1950 a church court had ordered Bishop Ordass deposed from his episcopal office.

Lengthy negotiations by western church leaders exacted a promise last August from Hungarian government officials that the bishop's conviction would be reconsidered. Dr. Franklin Clark Fry, Dr. Carl E. Lund-Quist and Dr. W. A. Visser 't Hooft met during the World Council of Churches executive committee session held in Hungary with Red leaders, demanded full clearance for the Lutheran bishop. (*See* THE LUTHERAN, *Sept. 19.*)

Early this month the Hungarian Supreme Court announced that it had reviewed the case, found the bishop convicted on "false charges." It said no crime had been committed by Bishop Ordass, ordered his sentence annulled.

To teach theology

Named to head Hungary's Lutherans by the Red regime were Bishops Laszlo Dezsery and Lajos Veto. Until there is a vacancy in one of these bishoprics, Bishop Ordass will likely not be able to resume administrative duties. Meanwhile, he will be a professor of theology at a Lutheran seminary.

The long-range negotiations conducted by Dr. Fry and the others bore further fruit. Two pastors who had been forced out of their parishes and co pelled to become farm laborers beca of their loyalty to Bishop Ordass w ordered reinstated. They are the R Andrew Veken of the Deak Squ Church and the Rev. George Kend of Kelenfold.

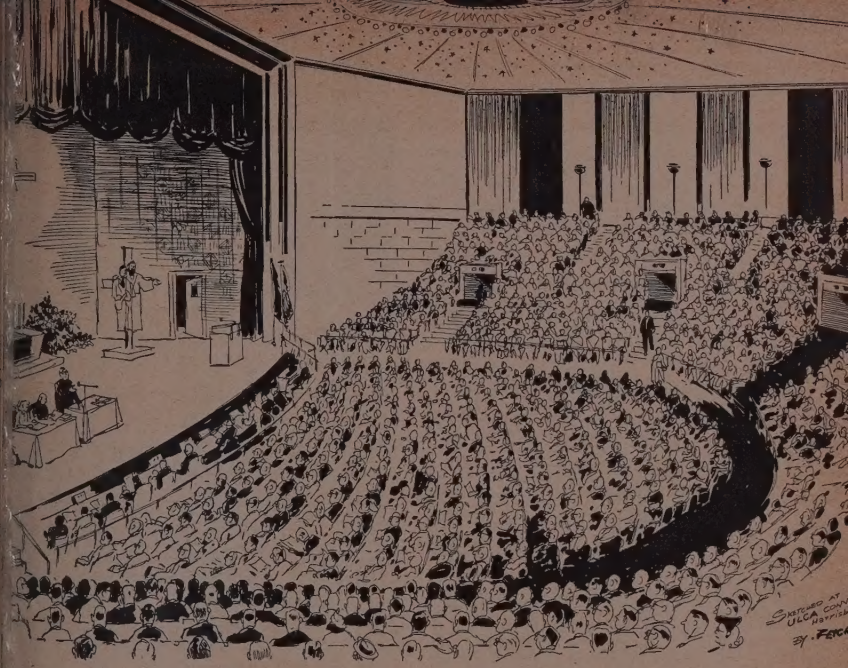
ALC approves merger plan

Establishment of a new two-milli member Lutheran church in 1960 seem assured last week as the American L theran Church at its Blue Island, I convention voted 169-11 to approve c stitution, by-laws and articles of uni The Evangelical and United Evangeli churches, the other two bodies involv had previously taken similar action.

The affirmative vote followed a s hour debate which resulted in seve conditions being attached to the fi decision. ALC asked stronger social a tion emphasis in the new body, less co trol by a centralized Board of Truste and provisions for equality among t five seminaries and nine senior colleg administered by the merging bodies.

Delegates also expressed the hope th the Joint Union Committee would neg tiate with the Augustana and United L theran churches for establishment of "federation" which might include U.S. Lutheran churches. Corpora merger "upsets so many things," sa Dr. Henry F. Schuh, ALC presider that further mergers may not be possibl

Two resolutions extended from th "hand of fellowship" to other Lutheran The first called for fellowship with a "who faithfully adhere to the Confessio of the Lutheran Church." The secon provided for selective fellowship betwee congregations and pastors.



SCENE AT HARRISBURG FORUM AS 20TH ULCA CONVENTION GOT UNDER WAY

REPORT FROM HARRISBURG CONVENTION

Dr Fry is re-elected

Hope that the six-year term to which he had just been elected might mark "the last time there is an election for a president of the United Lutheran Church in America" was voiced by Dr. Franklin Clark Fry in his brief acceptance speech. Dr. Fry's election had come on the second ballot at the opening session of the 20th biennial convention of the ULCA at the State Education Building Forum in Harrisburg, Pa., on Oct. 10. Before 1962 there may be a broader group of Lutherans which might have a different name, Dr. Fry explained.

On the first ballot, which required unanimous approval, the ULCA leader had received a heartwarming 95 per cent of the votes cast—559 out of 603. The second ballot, on which a 75 per cent vote was needed, gave Dr. Fry 582 of the 610 votes. Dr. Fry has been ULCA president since 1944, having been re-elected by each subsequent convention for the former two-year terms.

Officers to serve six years

Under new constitutional provisions declared in effect at the opening of the convention, all three chief officers (president, secretary and treasurer) will serve for six-year terms. At Harrisburg the secretary was elected for four years and the treasurer for two. Each succeeding convention will choose one officer.

In elections which required a majority vote, Dr. F. Eppling Reinartz, secretary, and Dr. Edmund F. Wagner, treasurer,

were returned to office by large margins. Renamed editor of THE LUTHERAN was Dr. G. Elson Ruff.

Real progress is being made in benevolence, Dr. Wagner, a New York businessman, told the delegates. Receipts in 1956 are showing an 18 per cent gain over last year. To meet the total budget of approximately $7.5 million, a gain of 28 per cent is needed, Dr. Wagner pointed out.

Flag is hauled down

Delegates who filled the comfortable Forum with its star-studded ceiling and its churchly stage setting (*see sketch*) saw the Lutheran World Federation flag waving atop the adjacent capitol under the Stars and Stripes on the opening day of sessions. A day later, it was in a different position (*see cut opposite, page* 7).

Raised eyebrows by some Harrisburgers who saw a violation of separation of church and state brought a ruling from the state's Justice Department. Citing a 43-year-old law, the department said only state and U.S. flags could properly fly over the state capitol.

John S. Rice, state secretary of property and supplies and Lutheran layman, said the flag would be taken down and reflown from a sidewalk staff at the Forum.

Parochial school issue debated

First major debate on the convention floor was not long in coming. First to report was the Board of Parish Education, which presented two major recommendations. One concerned the long-range program for integrated parish education material in which other bodies of the National Lutheran Council would share. After the plan had been explained, delegates voted to empower the board to participate in the "contemplated joint Lutheran activities in parish education."

The board's second proposal po into the hornet's nest. Affirming a be in the public school as the basic inst tion for general education, the bo proposed nevertheless that "where lo conditions make such action advisab the ULCA should approve the establi ment of Christian day schools by c gregations.

Advocates of parochial schools tr to strengthen this statement, but w outvoted by wide margins. Discussi of Christian education raised questio about whether there is a "Christian w of teaching math or chemistry." I Fred H. Knubel, president of the N York and New England Synod, insist that the public school is not the ba institution for general education—t family is. After 90 minutes of deba an adjective was changed. Schools are "the" basic institution, they are "a" ba one, the delegates decided. The boar proposal was adopted.

Home mission policy tightened up

How far the United Lutheran Chur would go in centralizing its work of c ganizing new congregations was t question producing the longest and shar est wrangle at the Harrisburg conventio A "revised plan of operation" for t Board of American Missions was pr sented defining responsibility of t American Board in relation to home mi sion work of the 32 synods.

Point on which debate centered w whether synods should be instructed cease fund-raising efforts for synodic church extension funds. The question said Dr. F. R. Knubel, whether "Amer can missions shall be on a national bas or a local basis." The trend toward buil ing up local loan funds for new missio has been away from the original UL plan established in 1926, he said.

DEFENDERS OF THE FLAG

Judge Victor O. Wehle of Florida, Robert F. Brammer and Dr. Karl Knisely of California staunchly surround LWF flag after its removal from Capitol dome to sidewalk site in front of convention hall.

Money for synodical mission projects could be provided in the synod budgets, Dr. Fry stated, but not through special campaigns according to the terms of the proposed revised policy.

"God forbid that 231 Madison Avenue (ULC headquarters in New York City) should be a spiritual Wall Street," said Dr. Edward Rogers. Dr. Gustavus H. Bechtold said the proposed plan made him wonder if "I am in the U.S.A. or the USSR."

Synods are "encouraged"

Dr. Paul C. Empie, speaking in favor of the American Board's revised plan, said some other Lutheran denominations in America are doubtful whether the United Lutheran Church is really a church or merely a federation of synods. This is a real obstacle to closer relations between the Lutheran church bodies, he declared. "Are we a United Lutheran Church?"

Compromise on the loan fund proposal was introduced by Dr. Edmund A. Steimle. As the statement reached the convention, it was: "Synods shall not engage in further synodical fund-raising efforts for church extension loans but rather lend themselves to increased benevolence participation in the whole program of the church." As amended by Dr. Steimle, and approved by the convention, the statement was that "synods shall be discouraged from further synodical fund-raising efforts for church extension loans and be encouraged to lend themselves to increased benevolence participation in the whole program of the church."

Pensions coming later

It had been expected that strenuous effort would be made at the Harrisburg convention to knock out a proposed plan to gear in ULC clergy pension plans with U.S. and Canadian social security. It has been only since 1955 that clergymen in the U.S. have been eligible to receive Social Security benefits.

The expected debate was headed off when a compromise plan was presented by presidents of a half-dozen large ULC synods. The plan was referred to a special committee (which worked 13 hours on Oct. 11 in ironing out details). Since lack of time in the convention schedule prevented action on the plan before the week-end recess, the question went on the "unfinished business" list. (*Report will be in* THE LUTHERAN *next week.*)

No board of evangelism

The '56 convention was not in a mood to make drastic changes in ULC machinery unless there seemed to be glaring reasons. Postponed from the '54 convention were proposals to take the promotion of evangelism out of the Board of Social Missions—where it has been since 1938—and put it in 1) a new board, or 2) a new department of the Executive Board. The convention turned down both proposals.

In a sober 35-minute debate with a dozen delegates talking, speakers asserted that evangelism is being promoted vigorously under the present arrangement—as the responsibility of one of the three departments of the Board of Social Missions. At this time, said Pastor Henry Luffberry, "we are enjoying the fruits of the wisdom of this board, and the leadership it has provided, in the present victorious campaign to witness for Jesus Christ in our local areas."

The Lutheran Evangelism Mission—now midway through its two-year span as a special church-wide emphasis—had been planned by the Board of Social Missions, although execution of the plan was largely turned over to a special 16-member administrative committee.

There was an undertone of concern about the probability that support for a new board could be quite expensive. It might result, said Pastor William C. Berkemeyer, in establishment of "a very large staff of field workers to come into our congregations and areas to aid us" in the effort which is already a primary concern of the congregations.

Board must move

For 27 years the Board of Higher Education had maintained its headquarters in Washington, separate from the rest of the ULC offices. Board officials claimed that this location better enabled them keep in contact with colleges, seminaries and national educational organizations.

In co-ordinating the church's program all offices should be concentrated in Philadelphia and New York, the Commission on Organizational Structure recommended. The Board of Higher Education should move to New York. The Executive Board concurred in the proposal, but the affected board did not.

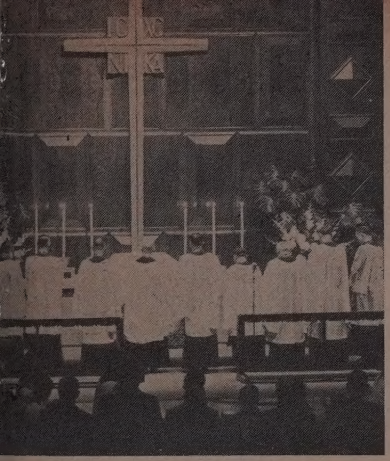
"There needs to be a compelling reason in order to uproot a board against its wishes and move it to another city," cried Dr. Paul C. White, the board's vice president who defended its desire to remain in Washington. "No such reason exists in this instance."

Philadelphia Seminary President Henry H. Bagger, a former vice president of the board, also rose to defend Washington. "In some ways New York is the most provincial city in the U.S.," he said. "Let's not put all our eggheads in one basket."

"More important than being in the mainstream of education is being in close touch with the church," said Dr. Clarence C. Stoughton, Wittenberg College president, in urging the move. The convention agreed, ordered the board by a 342-21 vote to move to the Lutheran Church House in New York as soon as space is available.

Women may enlist for year

Women who want to devote a year to voluntary service to full-time church work will have that opportunity under a new program proposed by the Board of Deaconess Work. The convention adopted the board's proposal for a "diaconic year," although it took issue with the term. These workers ought not be called "diaconic volunteers" but ought to have some better-sounding title.



LEADERS AT COMMUNION SERVICE
President Fry, Secretary Reinartz and eight synod presidents pause for prayer at altar during convention's opening service

Under the program, a three-week orientation program will be set up for women who volunteer. They will then be assigned to jobs their experience and qualifications best enable them to fill.

After several years of experience with the program, the board will report results to the 1960 convention which will then consider its continuance.

CPC to continue

In 1954 the Commission on Organizational Structure had recommended abolition of the elective Church Papers Committee, which supervises editorial policy for THE LUTHERAN. This function should be assumed by the Board of Publication, the COS proposed.

If the CPC were abolished, the Executive Board should name a consulting committee to take over its functions, that board suggested as an alternative.

Faced with three possibilities, the convention gave a vote of confidence to the Church Papers Committee. With circulation of THE LUTHERAN at an all-time high and with content winning acclaim, the present arrangement had proved its merit, delegates said. Dr. William H. Stackel of Rochester, N. Y., summed up the discussion by asking, "In a time of prosperity, why change?"

The convention's decision to continue the Church Papers Committee insured continuance of the present policy by which the editor is elected by each convention after nomination by the CPC.

ULC Foundation is established

A foundation to solicit and administer gifts and bequests for the ULC, its boards and agencies, was set up by convention action. The foundation will operate directly under the Executive Board, with a ten-member committee directing its operations. It will have at least one full-time staff member.

Besides seeking outright gifts, the foundation will make life income contracts and enter into gift annuity agreements. These are funds entrusted to the church, with their income paid to the donors during their lifetime.

The foundation will "provide the church with qualified counselors to guide our people of large and small means in supporting the church," Dr. Stoughton said. He assured delegates that many people want to use "means legally provided to make gifts that are exempt from high taxation."

Dangers of "pious foundations" obtaining a stranglehold on the national economy were pointed out by Dr. George Mendenhall, University of Michigan faculty member who opposed the program. Other speakers claimed that the ULCA had lost some large potential gifts because of its lack of such a tax-exempt foundation.

(*Continued on page 43*)

overseas

JAPAN: Tokyo.—THE GREATEST readers in the world are the Japanese. Ninety-four per cent of the people read the daily papers, and there are 176 of these papers with circulation of 34 million—or 2.4 newspapers per household throughout Japan.

Not only are the Japanese people great readers, but they are diligent readers. Perhaps more than any other people, they are influenced by what they read. Repercussions from radical articles in any one of the more influential publications may be registered almost immediately. In a survey among Christian university students some years ago, it was found that no less than 35 per cent of them had become Christians through the influence of reading.

THESE FACTS prove that publishing has unlimited possibilities in Japan. What the Christian church has been slow in realizing, the Communists have made the most of. During recent years they have launched one frontal attack after the other on this nation in the field of literature. Japan is flooded with more or less thinly veiled red propaganda.

In 1951, all the Lutheran bodies working in Japan saw this challenge, and together formed the Lutheran Literature Society of Japan. In all, 12 different Lutheran groups (the three largest are: ULC, ELC, and Missouri Synod) representing some six or seven nationalities, are co-operating in this work.

In 1953, Missionary Douglas Swenseid was loaned to the LLS by the ELC mission as full-time director. The society has been making steady gains. The aim of the society has been to make available in the Japanese language devotional and theological books from Europe and America (including publications of M lenberg Press), as well as encourag Japanese pastors and laymen to c tribute original works in their langua

The *Fukuin Shimbun* (Gospel Ne paper), edited by Dr. Kishi, presid of the Japan Evangelical Luthe Church, and published by the LLS, a monthly circulation of some 12,0 and continues to meet a great need the churches. Daily devotionals, merous tracts, and seasonable pamphl as well as Bible study guides, are in c tinual demand from the LLS by past missionary, and church member alike.

In 1954, the LLS took over a boo store in Kobe, the *Sei Bun Sha*. In t years this bookstore, under Japane management, has become the seco largest bookstore in the country, servi churches in central and southern Japa and occasionally Formosa and Kore Two other branch stores have be opened by LLS in Japan. It is hop that there may be a LLS-related boo store in every main district in the lan

THE FUTURE LOOKS bright for the LL As the only 100 per cent co-operati venture of Lutheranism in Japan toda the door seems to be wide open. T goal of the society is to become the so distributing agent of all worthy literatu in the Japanese language for all Luthe ans, and others, in Japan. At prese there is a great demand for a Christi youth magazine to cope with the best secular youth magazines printed in Japa

There is a staff of only one missiona and three Japanese working full tim squeezed into one room lent to the LL by the Missouri Synod. A literature ce ter is to be built in Tokyo. With new building and enlarged staff, LL hopes to have greater influence in Japa

—PAUL C. JOHNSON

WASHINGTON

by ROBERT VAN DEUSEN

TITO AT YALTA

EXPERTS ON SOVIET policy are still trying to decipher the meaning of Marshal Tito's sudden journey to Russia, and his meeting with Khrushchev and Bulganin at Yalta. The name brought back uneasy memories of another top-level conference which had profound effects on world history.

One guess is that the downgrading of Stalin by the new regime in Russia has left festering scars on the relationships between Soviet leaders. Is Khrushchev's power being challenged by pro-Stalin elements within the party, so that he needs the backing of Tito in a struggle to maintain his leadership?

Another conjecture is that Khrushchev is trying to achieve a greater unity among the Soviet satellites. Tito's break with Stalin and Yugoslavia's defiance of the Cominform created bitter feeling among the other Communist countries of central Europe. Hungarian leaders in particular heaped scornful abuse on Tito.

This theory of satellite reconciliation is supported by the fact that Erno Gero, the new Communist chief of Hungary, was called to Yalta to join in the talks. After the conference, Gero announced from Budapest that he and Hungarian premier Andras Hegedus would visit Belgrade on Oct. 15.

Aid to Yugoslavia

THE BIG QUESTION is whether Tito's trip to Yalta will mark a radical change in his relationship to Russia. If the discussions at Yalta should prove to be a prelude to his returning to full Soviet fellowship, this would pose a serious problem for the U.S.

As long as Tito's defection provided a major break in the Soviet alliance, the State Department could make a good case for extending economic aid to Yugoslavia. His free-wheeling independence proved an embarrassment to Russia, and money spent widening this breach was considered a good investment. Successive Congresses voted millions of dollars for famine relief and general economic aid.

FROM THE FIRST there were serious misgivings on the part of some members of Congress as to the wisdom of this course. Tito was still an avowed Communist, even though he had broken his ties with Russia. He had refused to accept American aid with any strings attached.

Some felt it was morally dubious for the U.S. to help build up a Communist nation, even though it might be expedient to do so. They warned that the temporary advantage would be dearly bought if Yugoslavia's rift with the Kremlin were to be patched up later.

These fears grew to serious proportions when Khrushchev and Bulganin made their first journey to Belgrade. Over the protests of the State Department, Congress wrote into this year's foreign aid legislation that no further help may go to Yugoslavia if Tito comes again under the control of Russia.

If aid is to be continued, President Eisenhower must have specifically stated by Oct. 16 that Yugoslavia has not changed her policies toward the Soviet Union and that such aid is still in the best interests of the United States.

Canadian Affairs

TO HANG OR NOT TO HANG

ONE OF THE most controversial matters in Canadian public life is the proposal to abolish capital punishment. At present the death penalty is mandatory for murder and—unless there is a commutation—the sentence is carried out by hanging.

For more than two years a joint Commons-Senate wrestled with the problem. Its report was made public this summer, but will not be dealt with until Parliament reconvenes next year. The extent of disagreement on the matter is indicated by the split vote in the committee. Twenty members favored retention of the death penalty, eight were for abolition.

THE REPORT argues that the death penalty should be retained because it is a deterrent to murder, restrains criminals from using violence, and protects police.

It agreed that the extreme penalty should not apply to a person 18 or under at the time of the commission of the crime. It also recommended continuance of the present practice of commuting most death sentences passed on persons under 21.

The committee saw no need for establishing "degrees" of murder. The present distinction between murder and manslaughter seemed to be quite clear. Nor did there seem to be any reason why women convicted of murder should be treated differently from men.

The committee is recommending, however, a change in the method of execution. It "sensed from the evidence given by experienced officials and others that hanging was regarded generally as being an obsolete, if not a barbaric, method of execution."

The report said that one of the main objections to hanging is that so much depends on the personal competence of the hangman. Examples of bungled hangings had been brought to the committee's attention.

The committee concluded that the most satisfactory method of execution is electrocution. The use of a gas chamber was considered a possible alternate, but the lethal injection method was rejected.

SOME MEMBERS of the committee claimed that the majority who voted for retention of the death penalty did so against their personal beliefs because they felt that public opinion was still against abolition. One member said that he did not know of any organization outside of the police chief association that favors retention. He cited newspapers, unions, and churches as being for abolition.

The United Church of Canada found itself in the middle of the controversy at its biennial meeting in September. The best it could do was a compromise resolution which condemned capital punishment as "contrary to the spirit and teachings of Christ," but recognized the difficulty of developing a satisfactory alternate way of dealing with murders. Until the government can work out such a way, the death penalty should be maintained.

From Confederation in 1867 to the end of 1954, 1,380 have been sentenced to death for murder in Canada. Of the total, 672 men and 12 women were executed. The rest had their sentences commuted or won appeals. There does not seem to have been a single instance of execution of an innocent person.

The controversy over abolition is apparently only beginning—the committee is recommending a review of its findings in ten years.

—NORMAN BERNER

MISSION IN THE MOUNTAINS

CHURCH PROVIDES PASTORS, DOCTORS, NURSES, TEACHERS FOR ISOLATED COMMUNITIES IN THE EASTERN HIGHLANDS

In some of the prettiest highland country in the United States is an unusual institution of the United Lutheran Church in America. With its center at Konnarock, Virginia, Lutheran Southern Mountain Work reaches out over a large area in western Virginia and North Carolina. It is a diversified mission project.

By ROBERT G. BINKLEY
Pastor, Millersburg parish, Ohio

Churches, medical centers and a school are included in its program. Southern Mountain Work is supervised by the Board of American Missions.

With my family I had intended to visit Konnarock for a day during a summer trip. However, illness put me to bed there, and extended our sojourn to three days. In a sense that was a blessing. My "horizontal view" of Konnarock included some intimate glimpses into the life of

BIBLE LESSON . . . "Mama Deal" is the teacher

the institution. We came away with a feeling of joy in what our church is doing.

IT IS A TWISTING, scenic 15-mile trip over the mountain from Chilhowie, Virginia, to Konnarock. This is the best approach from the north. Chilhowie is on U.S. Highway 11, ten miles west of Marion. On the south side there is easy access to Konnarock from U.S. Highway 58.

Beautiful St. Matthew's Church catches the eye as soon as one enters the tiny village of Konnarock. Next door is the parsonage, recently completed.

Across the street is the Konnarock Medical Center. There I had my first encounter with Dr. Heinz C. Meyer, and his nurse, Mrs. Meyer. These Christian people render splendid service through the medical center. Mrs. Mildred Deal, principal of the Konnarock School, spoke emphatically of Dr. Meyer as "the best doctor in Virginia." From my own experience I will testify to his skill—even though he put me on a buttermilk diet for a day and a half!

BESIDE THE medical center stands the administration building, nerve-center for all Southern Mountain Work. There one is received by the superintendent, Dr. C. Ross Ritchie. Included in his responsibilities are building projects, 2,000 acr of land, Konnarock Lutheran Schoc Konnarock Lutheran School Farm, Ko narock Medical Center, Helton Luther Health Center (12 miles from Konn rock) and 22 congregations in Virgin and North Carolina. It is approximate 200 miles from the northernmost to th southernmost of the churches!

The boys' dormitory is also in the vi lage. In fact, Konnarock consists most of the property of Southern Mounta Work.

TWO MILES back toward Chilhowie w found Konnarock Lutheran School. W had missed it on our way to Konnaroc because it is perched on the lower slop of a mountain. The school is a strikin bark-covered structure. This buildin contains classrooms, library, principal office, an impressive chapel, and livin quarters on the upper floors for the girl This was our home during our visit.

Even in the summer some of the Ko narock students live in the dormitorie The boys do the Konnarock farm wor The girls keep house and help with th canning and other kitchen duties.

It was a refreshing experience to g to know some of the girls by sharing the home for three days. Pleasant are th

UTURE HOMEMAKERS . . . Girls learn sewing, cooking, and Christianity

memories of their adoption of our children with a special warmth, and of their wholesome Sunday afternoon "courtin' " on the dormitory porch and lawn.

Evidence of the good training given these girls was seen in their thoughtfulness. We still treasure their home-made "get well" card with a picture of the Good Shepherd, appropriate scripture, and the signatures of all the "K. L. S." girls living in the dormitory at the time.

Perhaps the person deserving most credit for their training is Mrs. Mildred Deal, principal of the schools and "Mama Deal" to the girls. It was obvious that she exerts an excellent influence over her protégés.

WE VISITED the Laurel Valley church, a short drive east from the school. This lovely rustic chapel seems to belong to the wooded mountains. Yet it is only a few years old. It is built of rough-hewn logs. The interior and furnishings are along the same simple lines. T. Norman Mansell, nationally prominent architect, designed the church.

Pastor of Laurel Valley, St. Matthew's, and Redeemer congregations has been the Rev. Rudolph Ludwig, a native of Brooklyn, New York. Some insight into what is being accomplished at Konnarock is provided by an observation from Pastor Ludwig. In response to my comments on the good impression the Konnarock girls make, he spoke of them as being "saved to the uttermost."

I believe he was describing the deep influence of the institution. His scriptural quotation drove home with dramatic force what happens when Southern Mountain Work lifts these youth out of their underprivileged circumstances.

They are "saved" in several ways. They are provided with proper diet and medical care. They are given an education that is both cultural and practical. Above all else, they are offered religious instruction. Southern Mountain Work has a preaching-teaching-healing mission!

A LITTLE RESEARCH into the history of Southern Mountain Work shows that the pioneer was Kenneth G. Killinger. He continues to give himself to this cause today as pastor of the Attoway parish, near Marion. He was the first to call the attention of the church to the need for a special mountain ministry. Churches, schools, and medical facilities were urgent needs in the isolated mountain areas of Virginia and North Carolina.

Thanks to Kenneth Killinger's vision, Southern Mountain Work was born in a project of the Women's Missionary Society, launched at their 1922 convention. Other auxiliaries of the church now have a stake in the work. The Brotherhood in 1931 purchased 1,200 acres of land, making possible the Iron Mountain School for Boys (later combined with Konnarock School). A Luther League project led to establishment of the Konnarock Medical Center in 1940.

PURPOSE of Southern Mountain Work is described in the goal stated by the Women's Missionary Society when the first school was established: "To give adequate home and Christian training to children who may in turn be leaders in their mountain districts."

Konnarock Lutheran High School now meets state curriculum requirements and also offers courses in Bible, leadership training, and music. For the girls there are also homemaking, nursing care, sanitation, sewing, and cooking. The boys have an opportunity to study agriculture, mechanics, manual art, and elementary electrical work.

Most of the Konnarock pupils are boarding students from the surrounding mountain areas. A few live close enoug to the school to go back and forth daily The school is held in such high regar that some boarding students come fro cities a considerable distance away.

A TELEVISION SET in the girls' dorm tory was a minor surprise. The ways o the city seemed so far removed. The T might be called a symbol of an era o change for Konnarock. In recent year electricity, telephones, paved roads, an better public schools have made a con siderable difference for the mountai people. However, those connected wit Southern Mountain Work do not believ that these developments will remove th need for our church's work.

From mid-June until mid-Augus room and board are provided by Soutl ern Mountain Work at a very reasonabl price for Lutherans who want to vis Konnarock. It is a grand place for quiet, restful vacation. This is a retrea to which some pastors have returned yea after year. Accommodations are limite

There are some recreational facilitie But the features which will be most en joyed by the visitor are the atmospher of Christian fellowship, the simplicity o life, and the abounding natural beauty

The melodious name of Konnaroc helps to describe the impressive land scape. It is an Indian word meanin "high rock." The true scenic pinnacle White Top mountain, which soars abov Konnarock to an altitude of 5,520 fee We were thrilled by a drive up the moun tain and a picnic at the summit.

Not just this, but the entire three day live in our memory as a "mountain-top experience.

CALVIN BELIEVED that no one could worship God aright who was everlastingly worried about his salvation.
—ROLAND H. BAINTON in *The Age of the Reformation* (Van Nostrand)

'S TIME FOR PARENTS TO PAY ATTENTION

By MARY EINSEL

BLOOD DRIPPED from the hero's mouth. is face, raw and swollen, was distorted ith pain. The villain's eyes sparkled appily as he drew back his boot for nother kick.

Tears slid out of the corners of the yes of the little golden-haired girl sitting eside me. Probably seven or eight years ld, she tried hard not to cry and quickly iped away the tears when she thought o one was watching.

I pitied the poor child. Then I began o get *mad*. Mad at the parents, countess thousands, who thoughtlessly do not are what their children see.

"Oh, it's all right. The good cowboy lways wins."

You hear that many times and it might ave been a sufficient excuse for the oldime shows but it won't do for the ones oday.

NOW CHILDREN SEE, in fantastic realism, a man stupidly staring at an arrow protruding from his belly which they just heard make a nauseating "plop." Or the "good man" looking satisfied stands by watching while the "bad man," with his clothes afire, burns to death. And every tiny detail of the inhuman agony is acted out for their "enjoyment."

Such "entertaining" scenes as eyes gouged out with red-hot prongs and a chopped-off head carried on a platter are spared no expense to make them seem uncannily real. We are letting our children see sadistic brutality!

WHAT about our youngsters who lounge around on the rug in front of the television set and nonchalantly look on while some character in a drunken rage snarls, "I'm gonna kill you if it's the last thing I ever do!" Then the drunk grabs a saber and plunges it in another man's stomach, carefully draws it out, and wipes off the dripping blood with a tablecloth. Television has immense influence. Many TV shows are beautiful, informative. But what can we do about the other kind?

"Dad, how old were you when you graduated from Sunday school?"

ROUGH ROAD AHEAD IN MALAYA

By FRANKLIN CLARK FRY

In "new villages" and sprawling city suburbs, Lutheran missionaries face difficulties and dangers. There can be no retreat, says Dr. Fry

LET'S BE FRANK. After adding up the assets and liabilities of our New Village work, I am not sure in which direction the indicator will tip. All I do know is that we *must* keep on. The only alternative is to desert in the face of the Communist enemy and run away.

Assets are not to be sniffed at. Formation of the New Villages has made hundreds of thousands of souls accessible to the gospel who would otherwise have been dispersed so widely and thinly that no mission would ever have reached them. Willingness of missionaries and evangelists alike to live *inside* the prickly fences and share the lot of the people has taken away at least some of the curse of their "foreignism."

LIABILITIES: There is no getting away from one unpalatable truth. Our very presence inside the compounds links us with the government in everybody's eyes. How else could we have gotten there? The more favors we accept, the surer the Chinese are to regard us with suspicion and to believe that we are agents of the state.

We Lutherans are doing all in our power to escape that stigma. Methodists and Anglicans collect a government subsidy on their evangelists' salaries by calling them social workers or teachers. We accept none at all. But part of the stain is unavoidable. Simple villagers at Kuala Kuang said to us about the colonial authorities, "They worship the same God as you do and make life very hard for us."

ORDINATION
Young Chinese becomes pastor in Malaya

Hardships and discouragement from long waiting do not make happy and eager hearts to hear. Fear interferes too. Older girls are afraid to go out at night in some undisciplined New Villages. (Everybody, except grandparents and small children, works in the rubber groves or in vegetable gardens all day long.) Boys and young men have been accosted while tapping trees near the jungle's edge and warned to stop associating with the Christians—or else! Informers' eyes are

ring at everybody in every settlement. o knows what messages they send into forest?

The most basic question of all is: Will New Villages survive? If only some them do, which ones? Once the heavy nd of government compulsion is re-oved, how many of the inhabitants will ift, and even rush, away? Everybody ofesses to be homesick for the old free d lonely life. Will many act as they k? No one can know. The permanence a large part of our mission depends the answer to that question.

It's STILL SEED-TIME in ULCA-Malaya. ven spring has not arrived as yet, let one summer. That's what ought to be pected, of course, and it's true. Only o adults have been baptized: a young an who was drawn by the magnetism Pastor Daniel Chu and hasn't been en since the day he left for the United ates, and an old woman who, because f a heart condition, received the sacra-ent a little prematurely on Christmas ay before her instruction was complete.

Kindergartens and literacy schools are seful introducers. Curiosity all by it-lf leads to a rush of interest in the early eeks. After the first shine wears off, any fall away.

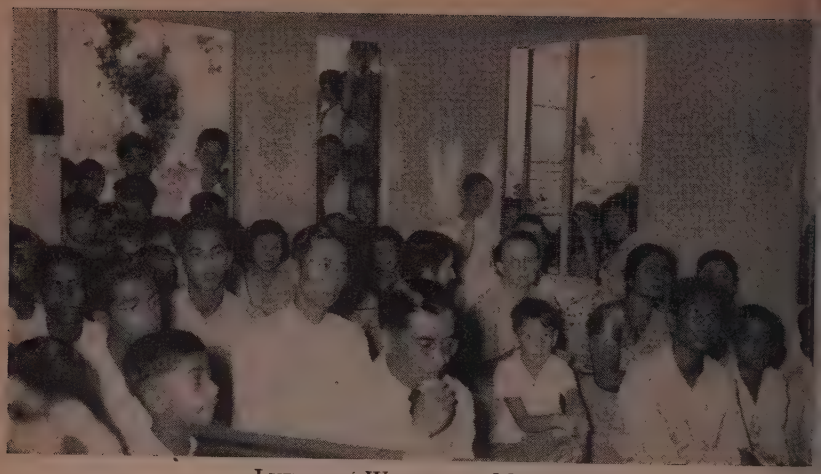
Not all reverses are a total loss; a few ho get a taste of learning in our rather rimitive classes are inspired to enroll n "regular" schools. Often, though, the ttendance is shaken down to no more han half of the original numbers before t starts a long, slow, second climb. Dis-couragements needn't end even then. "Our work," said one evangelist, "is like the waves of the sea, up and down."

Our two Chinese doctors, one of them unfortunately already gone and the other going, have been a big asset. Dr. Paul Anspach, secretary for Malaya, is looking for replacements. Our mission clinics conducted in small, almost bare rooms behind a partition at the rear of our plain, board chapels are crudely equipped, but they do give relief from pain, and sometimes restore health. There is no better solvent for prejudice, no sharper entering wedge into closed hearts. For humanitarian reasons alone, medical work is desperately needed. Meanwhile two gallant nurses carry on.

Open fronts are the preferred architectural style for Christian chapels in Malaya. Tots and teen-agers are willing to venture inside, but most Chinese adults in the New Villages are skittish. They prefer to stand outdoors, trying to look casual but listening with half an ear. It's exactly the sort of thing you yourself do at a Salvation Army meeting on a street-corner. Closing a door behind one's self and sitting down in a pew implies a kind of commitment. No more than ten to fifteen grown men and women are yet ready to go that far at any single village station.

THE GLISTENING white peak of my visit to Malaya was the ordination of Evangelist Stephen Han at Bukit Merah on Jan. 25. Few acts in all of life tingle like laying hands on a devout young man's head and pronouncing him a minister of the gospel.

Stephen Han, a smallish man with an earnest mien and glowing consecration, is a graduate of the Lutheran Seminary at Hong Kong. Two years ago he journeyed from the fringes of his native China to Malaya to preach and, if necessary, to plod for Jesus Christ. He has done both with steady faithfulness ever since. All his fellow-workers approve of him, a test that some of the rest of us would pass with difficulty. In so far as any man ever deserves a call to the min-



LUTHERAN WORSHIP IN MALAYA
Some prefer to stay outside

istry, this 1956 Stephen has demonstrated his worthiness.

Missionaries and our other Chinese evangelists, doctor and nurses, friendly visitors from sister missions, a sprinkling of Chinese from neighboring villages and a ragged edge of children; these were the ingredients of the congregation on that hot afternoon. Alert but passive describes them.

Most of those present did not know the responses, so the liturgy limped. Hymns seemed equally strange; my interpreter, I was told, left something to be desired. So did the sermon. But God himself was there in his Word, in the sacrament, in his church. I could feel him.

NEW VILLAGES are not the whole ULCA story in Malaya. Our most ambitious and, humanly speaking, most promising invasion for Christ is into two "satellite" towns. That's the curious Malayan (and English) way of referring to the booming suburbs of Kuala Lumpur and Ipoh. Petaling Jaya and Menglembu are their names. We have a well-conceived strategy, and a handsome and substantial base of operations in each.

I exclaimed with delight when I saw the modernistic church being erected in Petaling Jaya. If I had come two weeks later, I would have had the memorable distinction of preaching the dedicatory sermon. The opposite way of bringing the two dates together (namely, by having the contractor's men work a little faster) was tried but fizzled out. As the best compromise I could get, I trampled all over the place and revelled in what I saw.

First, the location is good. Our church is close to the hub of the wheel for the 10,000 present residents of Petaling Jaya with 60,000 more to follow. Apartment houses are being thrown up by a government housing trust all around it. The municipal administration office and the pretentious theater are directly across the street, with a modern shopping center only one block away.

MENGLEMBU is a different proposition. There we Lutherans had the phenomenal

d fortune of finding an ideal Chinese-
e building already standing and wait-
to be bought. Once inside the gate,
u enter a rather spacious patio, where
enty Christian workers, white and yel-
w, sat under a tropic moon with me
e night, as we talked about the Chris-
n warfare all over the world, and
pped mosquitoes.

Dominating the open court, up a short
ght of broad stairs under ornamental
inese eaves, is the former Ancestors'
all. Now it is a temple to the One True
od. The Goddess of Mercy, whom the
clan once worshiped there, has been
throned! Large rooms on the other
ree sides accommodate clinic, school,
d living quarters.

PROBLEM: Missions among Chinese in
Malaya are vastly more complicated than,
or example, our ULCA mission in Shan-
ng used to be. In addition to all the
oots and snags already seen, the mixed-
p language situation tops it all. The
eighborhoods around our chapels teem
ith four major linguistic groups, all
horoughly shaken together: Mandarin,
Hakka, Hokien and Cantonese. It is a
affling Tower of Babel.

SOLUTION: Two Basel missionaries and
ne Berlin Mission veteran from south
China have been recruited for Malaya to
upplement our ULCA refugee mission-
ries from the Mandarin-speaking north
of the country. Underneath them a wide
stratum of Chinese evangelists has been
aid, drawn from the Hong Kong Semi-
nary and a Canton Bible School. Our
corps of workers, as a whole, is as diverse
as can be in nationality, language and
experience. They are being fused into a
healthy unity under our supra-national
Christ.

DREAM: Three Lutheran churches are
in bud in Malaya. Tamil Lutherans from
India have two widely scattered parishes.
Fourteen Batak families in Singapore,
mostly in government employment, form
a lively little flock. We are raising the
Saviour's standard among the Chinese.
Who knows? Maybe after Malaya is in-
dependent and in the United Nations,
religious liberty will be stretched to in-
clude the Malays too. One thing is cer-
tain. A united, multi-racial Lutheran
Church in Malaya must be the pattern of
the future to match the nation that is to
be. That is no idle reverie; by God's
grace it is a realizable vision.

POLICY: Every church in Christendom
ought to make it a matter of conscience
to overstaff at least one mission among
emigré Chinese. Only in that way will a
reservoir of Christian personnel be
stocked against the day when the Bam-
boo Curtain cracks. I was criticized when
I prophesied in the late 1940's that China
was closing and said the missionaries
ought to get out. For a few months we
American Lutherans were held up as a
glaring example of "lack of faith."

Now, while every weathervane still
points to China being sealed off against
Christian missions for a half-century to
come, my voice rises in a call to marshal
our forces for an eventual Christian coun-
terattack. Malaya, and to a lesser extent
Hong Kong, will be the ULCA's base of
operations.

QUESTION: Will our Malaya mission be
able to get along without institutions?
A Bible training center is in the blue-
print stage. Will it be enough? Metho-
dists and others have impressive, and
even pretentious, schools and concentrate
on them a large percentage of energy and
funds. Can a mission prosper, and above
all lay a solid foundation for the future,
if it is as exclusively evangelistic as ours?
Keen foresight is called for, and more-
than-average wisdom.

THE FOUR FEARS:

3. The Fear of Death

On the rocky headland of the unknown continent beyond death, a clear and steady light is shining brightly

By JOHN SCHMIDT

YOU READ ABOUT death every time you look through a newspaper. You seldom listen to a news broadcast over television or radio without being forced to think about death. It is a great reality, not only for other people but for us too.

Yet the strange thing is that so many of us, figuratively, pull our heads under the covers and try to pretend that it isn't there. Sigmund Freud, founder of psychoanalysis, wrote during World War I that "modern man is essentially dishonest in the presence of death. He keeps the idea at arm's length . . ." Douglas V. Steere put it this way: "We live in an aspirin age, where any discussion of death is regarded as morbid, as defeatist, as a betrayal of, or a treason against life."

WE CANNOT quite understand the spirit of Johann Sebastian Bach's great composition, "Come, Sweet Death," in which he tells how he looks forward to death because it is such a wonderful thing. Is this not a strange way to think about death?

Paul would certainly not have thought so. Recall his longing for death in Philippians: "For to me to live is Christ, and to die is gain. If it is to be life in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better" (Philippians 1:21-23).

We can agree with them if we realiz first, that this is the only realistic way which to think about death. Wheth we are afraid of it or not, whether have come to terms with it or not, it is certainty for everyone. Just to close o eyes to a thing does not prevent it fro being there.

Everyone shares in this experienc Jesus our Lord shared this experience death with us. Jesus did not face dea alone—nor do we. This is what th psalmist asserts in the most beloved vers of the Old Testament, "Though I wa through the valley of the shadow death, I will fear no evil, for Thou a with me." Death is not a unique exper ence, but is one which we share with a

THIS LEADS US DIRECTLY to the secon and even more important point, which w must know about death if we are to fac it without fear. Christ is victorious ov death. We cannot think of him only terms of Good Friday, but we must thin about him also in terms of Easter. W cannot think of ourselves merely in tern of death, but in terms of eternal lif This creates the note of exultation whic runs through all of our Christian evalua tion of the fact of death.

The English artist, Burne Jones, wa

satisfied when he attended a funeral Westminster Abbey. He said the serv- was flat, dull, and sad. "I would have en something for a banner or two, d much I would have given if a chor- er had come out and rent the air with trumpet." That's right. That is the ristian way of meeting death—to meet with banners flying and trumpets unding!

THIS IS THE JOY, the triumph with hich Christians face death, drums beat- g, trumpets blowing, and banners fly- g. We do not need to be afraid. Death not our master, but our servant—our rvant because he has been defeated.

In the ancient world that is how men came slaves; having been defeated in arfare, they were changed from dan- erous rivals into slaves. That is what he New Testament tells us took place Christ's resurrection. Death was angerous. Death was fearsome. But no onger—not since Jesus Christ rose from he dead, and not since Christians have he assurance that through him, they too hall rise.

There is a wonderful word of the Apostle John that says it so well: "Be- oved, we are God's children now; it does ot yet appear what we shall be, but we now that when he appears we shall be ike him, for we shall see him as he is" (I John 3:2). To be a child of God is not yet the end and the fulfillment! It is only the beginning, a mere appetizer at the banquet which God prepares for those who love him and who are the objects of his love.

PAUL SAYS much the same thing, that words are inadequate to express what needs to be said. He had been writing about what life means to a Christian. He summarizes that easily: "For me to live is Christ"—and then you can see his pen hesitate. If life is Christ, what can one say about death? Then Paul doesn't really *say* anything. Our translation puts it quite accurately and formally, but in effect what Paul does here is to write a gigantic plus sign. We translate it this way: "to live is Christ, and to die is gain."

That is what death means! Not defeat and loss, but victory. It is the achievement, through God, of all those things which we have hoped for and which we have, in some sense, anticipated here in this life. Afraid of that? Of course not.

THIS IS THE TRUTH with which the Christian Church has faced and has overcome the terror of the world, whether it be the strife that ruled the first century or the fear that obsesses this twentieth century. Jesus Christ conquers death, conquers it for us.

We don't need to fear death because Christ conquers and wants us to conquer. This is not gloomy. This is why Bach's music, "Come, Sweet Death," comes to us with such beauty. We need not fear, but rejoice in the fact that death is the entrance into a fuller, more complete, and more adequate life.

Because of that, we Christians can rejoice in death. Certainly when death comes to our loved ones there is heartbreak in the family circle. There is a human loss which is very real. All of us know that, and the Scriptures know it too.

But there is a difference. We are, says Paul, "not as those who have no hope." It is the question of what we believe lies beyond that determines whether we rejoice or whether we are defeated in fear. Death is a reality, our "last enemy." But God conquers also this fear for us and for all who trust in him. In the golden phrase of one of the early Christians, "He has turned all of our sunsets into sunrises."

Stop Telling God What to Do

Debts were a crushing burden this woman couldn't forget day or night, until —

By PATTY ALMY

As a housewife, mother, and part-time boss of our egg-and-cattle farm while my husband taught school, I developed into a chronic worrier. At my insistence we had borrowed heavily to launch the egg-and-cattle farm and we quickly reached the point where we could go no deeper into debt.

Farm prices dropped as our living expenses rose with the addition of two little boys to our family. I began having stomach spasms when a note would come due at the bank. Medical bills had been added to our already overlong list of necessary expenses.

Money became my obsession, causing me to blow up over little things and upsetting my family. I was so busy wondering how we could afford to run our house that I barely ran it at all. Not only was I a hopeless housewife but I was fast becoming a helpless one as well. Ou business nearly failed due to my worr over making the right decisions. Some times, being unable to make a decisio I did nothing.

Doctors told me my worrying wa definitely affecting my health. My hus band told me that it was affecting th happiness of our home. These warning did nothing but add the fear of poo health and an unhappy family to m grievances.

No matter how hard I tried, I simpl could not stop worrying. I read all of th "How Not to Worry" articles and fran tically tried to follow their advice. Bu they didn't help me. I turned to religiou books to gain the faith and hope I needed but somehow my soul was bogged dow in deep layers of worry.

At last there was nothing left for me do except to pray with desperation. told God that if he would show me the ay to pay our debts I would be all right, at I *had* to pay them. I forgot to ask m if He thought I needed to pay them. just told him that I thought I needed to ay them to get well.

I went to bed one night with my mind hopeless turmoil and asked myself gain how I could earn the money to pay r obligations. After all, I was the one ho had wanted to farm and we were in is mess just because I had wanted my wn way. It was only right that I should e the one to worry and bear the burden. nd yet I knew I could not go out and ork, because there was no one to keep e children.

In my exhaustion certain thoughts om the books I had read returned to y mind. I remembered reading that you hould always pray that God's will be done and not demand that your own will e done. If you had problems, you hould examine them from all sides and hen pray and ask God's will concerning hem. I had never considered our debts rom a distance before; I had just worried about them.

I also remembered reading that worry was a lack of trust in God. And I suddenly realized I was committing a sin through my lack of confidence in God. I also realized that there are times when you must accept your lot in life for what it is. You must accept yourself for what you are.

Maybe it was God's will for me to be like I was. Perhaps some people were born to worry, and possibly others were born to owe money. Each of us has a cross to bear.

I began to grow up in that moment, for I saw that I would have to pray and surrender my will completely. I told God that if it were his will that I stay worried all of my life then I would worry gladly. And if it were his will that I stay in debt for the rest of my life, then I would accept that too. I added that I wasn't going to tell him what to do for me any longer. All I wanted to know was what he wanted me to do for him.

A peaceful feeling crept over me and I saw clearly that if we did go into bankruptcy then it would be God's will and it would not be the end of the world. We would still eat. I also saw that the worrying I had been doing was silly. I had played the queen of tragedy over a note at the bank. I laughed out loud. Free from worry for the first time in years, I slept well that night.

I have been sleeping well ever since. I now go to bed secure in the knowledge that if I seek God's will and try to obey it, then I've done my share and the rest is up to Him.

No visible miracle has taken place. Our debts are not paid up but we are slowly paying them. I can laugh at my worries. That, to me, is a greater miracle than if the debts had suddenly dissolved.

The solution that turned me into a happy housewife is a simple one, but it works. The minute I decided to accept my worries, they disappeared. The Lord took them over when I stopped telling him what to do about them.

Our greatest enemies are not wild beasts or deadly germs but fears that paralyze thought, poison the mind, and destroy character. Our only protection against fear is faith.

—Ryllis Goslin Lynip in *Great Ideas of the Bible* (Harper)

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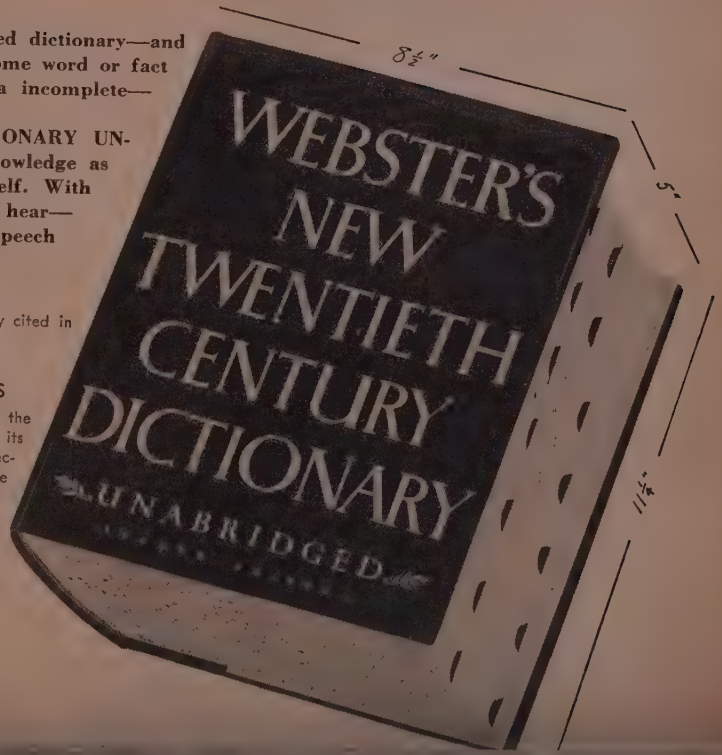

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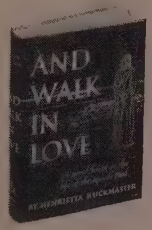

And Walk in Love

a novel about St. Paul by

Henrietta Buckmaster

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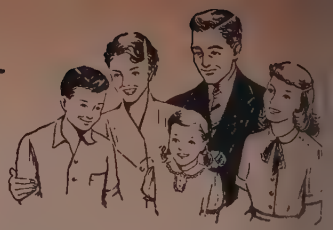


GAINS?

I MADE SURE the younger children were asleep and Karen studying before I followed Dan to his basement workshop. He looked up to welcome me with a smile but kept right on with his work. I flicked off the power on the lathe.

"Hey! This has to be finished before Brotherhood meeting tomorrow night!"

"And what's on my mind has to be finished sooner than that! I've just about reached the end of my rope!"

Dan put down the wood. "Trouble again?"

"Trouble is right! You know how hard it was raining this afternoon? Well, Donna and Susie brought Frieda and Lola home after school. So I fixed up a tray of hot chocolate and cookies for them to have a tea party in the girls' room and everything started off nicely. I thought they were going to have a good time and it made me feel good all over. I do like feeling that we are doing the right thing for Donna in sharing our home for her and giving her a happier time than she's had. I went downstairs sort of glowing.

"Suddenly, there was the most awful racket and confusion and doors banging. Then Susie came wailing down to the kitchen. They had put her out of her own room—hers and Karen's that we, out of the kindness of our hearts, have turned over to her and Donna. They put her out! Wouldn't let her back in the room!"

DAN BRUSHED UP a few shavings under the workbench. "Wonder why? What made them turn on Susie like that?"

"That's what I tried to find out. I wa steaming, but I kept it under control. just walked up those stairs and knocke on the door. When I told them who was, they kindly let me come in. Bu they didn't want Susie in and the wouldn't say why. So I told them in th nicest way I could manage, that I wa Susie's mother and this was her hous and I guessed that if they couldn't pla with her they couldn't play here. So the condescended to let her come back."

Dan shrugged. "So they had a fight So they let her come back. So what Don't children always get into squabbles Our own did. Remember how Karen an Pete fought for a while?"

"BUT THEY WERE—" I caught back the words, then laughed and let them come "All right. I guess that's the real trouble. I started to say, 'But they were really ours.' I guess what is really the trouble is that I wasn't cut out to be a foster mother."

"For one who wasn't cut out for it you have done a pretty good job! Look at the change in Donna. She is happier and more relaxed than I've ever seen the child."

"But isn't there ever to be an end to it? Surely one of the grandmothers could take her by this time!"

"So far as they are concerned, I suppose they might. Tony told me last night that his mother-in-law seems to have recovered from the shock of Kathy's illness and hospitalization. And his own mother is quite well for her years. But to which of them could we turn over Donna with-

...t either harming the child or upsetting ...athy?"

"It wouldn't upset Kathy to have her ...other looking after Donna, would it?"

"Probably not, because she may not re...lize yet how much her mother's 'smother ...ove' had to do with her own illness. But ...e know. And could we feel easy in our ...onsciences about sending Donna from ...e easy, happy atmosphere of our home ...ack into a tense situation like that?"

There was only one answer, of course, ...ut I wasn't ready to give it. People have ...een saying how wonderful I am to do ...o much for another woman's child until ... had almost begun to believe it myself. ...ut drat it all! I am human. I do put ...y own children first. No use trying to ...make some sort of saint out of me. And ...f I can't blow off steam to my own hus...band, to whom can I explode?

"Well, we both know this idea of ...Kathy's that her mother-in-law, Tony's ...mother, is trying to take Donna away ...from her is a lot of foolishness. Just be...cause Kathy is sick, we don't need to ...humor her."

"Maybe you're right," Dan agreed. "She will have to come out of her fantasies and face real life sooner or later. If Mrs. Matteo had Donna, Kathy would just have to accept it."

I DROPPED into the rickety old porch chair we'd brought to the basement for repairs. "You win," I agreed. "I know perfectly well that that would set Kathy back. And if we did it without her knowledge and she found out later she had been deceived, it wouldn't be good. But when is there going to be a way out for us? Perhaps I was more excited over the incident this afternoon than I had any right to be, but we're all getting a little tense and irritable. After all we do have a duty to our own children."

"Don't you think our children will remember that we were willing in—well, what else can you call it but Christian love?—in Christian love to share our home with a little girl who needed it, long after they have forgotten any inconvenience connected with having her here? Don't you think that is being built into their personalities?"

AS I REACHED UP to kiss the tip of his ear, I heard a soft rustle on the steps behind me. Turning quickly, I saw Susie's curls and pair of bright eyes, looking over the edge of the landing. She would have withdrawn when she saw me, but I called to her gently.

She came down slowly, one bare foot after another. "Jesus didn't like my prayers tonight and I'm lonesome."

"Sweetheart!" I caught her close. "Tell us about it."

"Well, you might as well know! He didn't like my saying it was Donna's fault about the fight!" She was sobbing, by this time. "I called her names and said nasty, nasty things, everything I could think of! That's why they put me out. And now you can't love me and Jesus can't."

Dan rumpled her curls. "Of all the silly ideas a silly little girl ever had, that's the silliest. We don't like you to do nasty things and we do like you to be kind, but it hasn't anything to do with our loving you. We just love YOU, not what you do or don't do."

"But the teacher said Jesus—"

"I don't care what the teacher said. We try to please Jesus *because* he loves us, not because we can *make* him love us!"

Our eyes met over her head. I nodded silent agreement. Perhaps Susie was gaining even more from this arrangement than Donna was!

WORSHIP NOTEBOOK

OUR LIFE is full of words. We have countless rich and descriptive words in the English language, and for the most part we can say what we want to say in our native tongue.

There are times, however, when we are forced to use foreign words. Who doesn't use French everytime he orders a meal in a restaurant, what with pie *a la mode, entree,* and (when we have enough money) *filet mignon.*

Even the Pennsylvania Dutch who speak a hodge-podge of low German and English have made their contributions. I love words like *rutsch, doppick,* and that wondrous and rich expression which so aptly and frequently describes our pattern of daily life, *f'hoodled.*

WORDS ARE the picture windows which look out upon life. Take that classic German word *Gottesdienst.* Ask a German to translate it and you'll get a variety of answers. Literally it is made up of two words meaning "God service," but it means "public worship" or "divine service." Church announcements in Germany indicate that *Gottesdienst* will be held at such and such an hour.

For our purposes here, let us say that in English, the word *Gottesdienst* means worship. But this immediately presents a problem for most of us are not too clear about what we mean by worship. To be sure we have labeled the services of the church with this old English word. But do we know what it means?

By common agreement the word properly refers to our homage to God. It is the term we use to describe our feelings toward the Almighty, our reverence, adoration, honor and respect for One we know to be our Maker, Saviour, and Comforter. In short, it summarizes ou whole attitude toward God.

But if we use this word to describ what we call an attitude, we must as whether we have a sense of worship whe we think about God. Is there the feelin of awe or majesty, or glory and grandeur Is there an indescribable sense of th magnificence of God?

I once raised this question before group of men, and then added somethin which may sound almost blasphemous t some, too servile to others. What woul you do, I asked, if in this meeting sud denly—without any word of warning— Jesus Christ were to enter the room. can't help feeling, I added, that instea of falling upon our knees before Hin who died and rose again, we might act i an entirely different manner.

I'M NOT IMPLYING that we ought t return to the days of another age whe men regarded God as such an awful an terrible Being that they cringed befor his wrath. But we cannot dare to forge that God is God. And we owe to hin the worship of our hearts and minds an hands and voices. God is still the On before whom we kneel, even as did St Peter in a fishing boat, St. Mary Magda lene in a garden, and St. Thomas the Doubter in an upper room. Before one can worship, he must have a sense of the awe of God.

Once this feeling pervades our think ing, worship as an attitude fills every moment of our life. It is not confined to the hour or two on a Sunday that we spend in church, but it can begin there.

THIS IS THE first sense in which we use this word. We worship God in the church. Over the years a ritual (and by

is word I mean the form of service d not the action of ceremony) for hristian worship has evolved. God's Vord calls us together for the purpose hearing that Word and responding to . We go to our churches in obedience o God's command. It is the Word which omes from Him that calls us to the assembly (for what is a congregation other nan that?), and it is that same Word hich speaks to us in the readings from ie Scriptures and in the comment upon hat same Word in the sermon.

But worship is not a one-way road. What would you think if you gave a handsome gift to another and his only reaction was to sit mutely before you? Worship necessarily demands that we respond to God's gift as proclaimed in His Word.

We sing, we pray, we give thanks, and n a very real sense we offer the true sacrifice of our whole being. There is no thought in Christian ownership that we pay back God. Rather our sacrifice is one of gratitude, of thanksgiving. Thus the church speaks of worship that is sacramental. that is. God giving to us. and sacrificial, we giving back to God.

ALL THIS is what we mean by worship, at least in our use of the word as we have it in English, and it is unfortunate that the word worship to a lot of people means only that and no more. The German term *Gottesdienst* on the other hand suggests a fuller definition, and makes us realize that true worship only begins in the church but is carried into all of life as our chief function.

Our "God service" consists of our hymns and psalms, our prayers and offerings. No matter how poorly we sing or how inadequately we express our thoughts in prayer, if these things are the expression of our grateful hearts we do serve God. All such efforts have little value if they are not wrapped up in every moment of our daily life.

St. John says, "If a man say, I love God, and hateth his brother, he is a liar." Worship does not end with the song that dies on our lips in the church. The song fills our heart in our work and in our play. It thrills us when we are with the people we like and when we must come in contact with those we hate.

Our sacrifice of self-offering motivates every act. When we work, whether our task be easy or difficult, pleasant or burdensome, we do it to the glory of God. Thus in every moment, the words we speak, the thoughts we think, the actions of hands and feet, all of our senses are caught up in our only proper function in life. This then is worship.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Talent?

QUESTION: Marie is a talented girl. She was eager for piano lessons and we started her a year ago. But she seems to have lost her early enthusiasm and now tries to evade practicing by all sorts of subterfuges. I have an idea that her constant attention to radio and TV is destroying her desire to do creative things. Would it be a good policy to forbid her to listen to radio or to view television?

REPLY: Your assumption that radio and TV are responsible for Marie's

change of interest may not be accurate. Remember that she is growing and advancing toward another stage of girlhood. The numerous activities and interests which come into a child's life as time passes may be crowding out her interest in piano-playing, temporarily or permanently.

She may be annoyed by the routine of receiving instruction and preparing for the lesson periods. Perhaps these could be varied in some way or even interrupted for a time. Talk this over with her teacher—she may have some suggestion to offer. Or it may be that a change from one instrument to another would be desirable.

It is possible that you are expecting too much from Marie because she showed early marks of talent and interest. She may feel oppressed by the very fact that you or the teacher expects from her a quality of performance of which she is incapable.

Pressure should not be applied to her. If she really has musical talent but discontinues lessons she should have contact with persons who are musical in interest and are doing something creative in that line.

Extravagance

QUESTION: June and I have been married eight years and have two children. My wife is the daughter of a well-to-do merchant and always had everything she wanted. She's somewhat spoiled. I had to work for everything I got—high school, my living, and a year in college. For a few years my job paid fairly well, but then the business dropped off and my salary was cut.

Since June had plenty of pretty clothes and so forth at the time of our wedding, she didn't mind the reduced budget at first. She went on enjoying her old social set even though her friends had muc more money to spend. By and by sh came to feel the pinch and began to com plain about it.

She was embarrassed by the appear ance of our old car, humiliated by th straitened finances. She wanted an ex pensive new car. Even though I couldn afford it, I bought it and went into debt The car didn't satisfy her very long. Ap parently to compensate for her continue embarrassment she began to get extrava gant—buying clothes she didn't need employing a cleaning woman, and send ing out the laundry. She demanded bet ter furniture and began playing bridg for money. She charged many purchase without telling me. She cited how much money other women had to spend and berated me for my small earnings. So we are deeply in debt. Relations between us have cooled. Our marriage is in danger. How is this to end?

REPLY: You will have to have a candid talk with June and insist upon the necessary changes in her social life and her use of money. You can do this successfully if June is a reasonable person, and if you combine tact and kindness with the necessary firmness.

Assure her of your continued devotion and concern for her happiness. Point out clearly the various angles of your financial dilemma. Be prepared to propose reasonable plans for more economical living, getting your debts paid over a period of time, saving some money regularly, and a pleasant, though restrained, social life.

Then try to get June's co-operation in planning and watching expenses. Consider her background of experience and don't condemn her. Help her to see the reality of things. Commend her for every little advance she makes.

THE ECUMENICAL PROBLEM

Christ and His Church. By Anders Nygren. Translated by Alan Carlsten. Westminster. 125 pages. $2.50.

The greater part of this book discusses the Messianic and the Son of Man concepts, and the person and work of Christ (his baptism, temptation, the confession of Peter, and Gethsemane), leading up to the conclusion that Christ, the church, and the gospel belong together. The New Testament conception of the church is that *"the Church is Christ as he is present among and meets us upon earth after his resurrection."*

Though diversified, the church of Christ is essentially one. The unity of the church is given, not achieved by us. What threatens the unity of the church is not diversity but division. What threatens the church more than division is heresy.

In the final chapter, on the ecumenical problem, the author comes to grips with the pressing question of the day: Since the church is one and belongs to Christ, how can its unity be realized in spite of diversity and theological differences? "The ecumenical appeal for unity is the appeal of the gospel itself."

The scandal of Christianity is not its lack of fellowship in Holy Communion, for this exists and cannot be broken, but in the lack of actualization of this fellowship in the life of the church. Though some communions refuse table fellowship with others, they cannot prevent participation in the same bread.

The book concludes with these sentences: "There have always existed and there ought always to exist serious discussions within the church so that the gospel, the true treasure of the church, may not be lost. But these discussions of differences should result, not in judgments of one another, but in a common struggle to help each other as much as possible toward the whole truth. In this way controversy within the church becomes a means of building up the body of Christ and confirming its unity."

This is a book for serious-minded inquirers into the meaning of the church and the ecumenical questions of the day.

Brooklyn, N. Y. JOSEPH B. MOHR

PRESBYTERIAN HISTORY

The Story of the Presbyterian Church in the U.S.A. By Benjamin J. Lake. Westminster. Paper, 126 pages. $1.

The Presbyterian Enterprise: Sources of American Presbyterian History. Edited by M. W. Armstrong, L. A. Loetscher, and C. A. Anderson. Westminster. 336 pages. $4.50.

The year 1956 marks the 250th anniversary of the founding of the first organization which united Presbyterian congregations in North America (the Philadelphia Presbytery). A suitable occasion is thus afforded for a review of Presbyterian history, and two new guides are available for this purpose.

The first is a short and readable survey of the Northern Presbyterians by a minister of that group and is designed especially for lay readers. The second is a more ambitious project, but it will also be more interesting to those who have a taste for history, offering as it does a generous sampling of letters, diaries, minutes, periodicals, and other manuscript and printed materials from successive periods in the history of American Presbyterianism.

Arranged under a dozen chapter headings, one document after another is briefly introduced in terms of its setting and significance, and so it is possible to read the history of American Presbyterians through the eyes, as it were, of actual participants with an unobtrusive assist from the competent editors. THEODORE G. TAPPERT

Mt. Airy, Pa.

ANGLICANISM IN AMERICA

The Episcopal Church and Its Work. By Powel Mills Dawley. Seabury Press. 310 pages. $2.50.

In a brief well-written volume, Dr.

Dawley of the General Theological Seminary in New York has outlined the structure, current work and heritage of the Episcopal Church in America. Without lengthy theological discussion he shows the relationship of the church to its Catholic heritage and also to the Protestantism of the Reformation, tracing their growth within historical Anglicanism.

The working structure of the church today is clearly outlined: the place of the Episcopal church within the Anglican communion, the national organization, the division into dioceses, parishes, missions, and the powers and prerogatives of bishops, priests, and laymen. There is a brief introduction to canon law.

Analytical, explicit, and not hesitating to criticize his own church where criticism is due (*e.g.*, the late start Episcopalians made in going beyond the traditional socio-economic and ethnic strata of communicants in extending their work to other groups in America), Dr. Dawley has given an excellent introduction to Episcopalianism, its history, structure, and work in America.

LIESL E. KUHN

BAPTISTS GET TOGETHER

Baptist World Fellowship. By F. Townley Lord. Broadman Press. 185 pages. $1.75.

There is a great gulf fixed between various Baptist groups in the U.S., such as the American Baptists and the Southern Baptist Convention. But this gulf exists only when the Baptists are in their home country. They can get together in meetings of the Baptist World Alliance.

The first world meeting took place in 1905. Seven have been held since then. The alliance is a loosely organized fellowship which has proven useful in developing Baptist unity and in supporting weaker members of the family through the difficulties arising from two world wars. This book is a detailed and enthusiastic review of the history of the alliance by a British clergyman who was its president from 1950 to 1955. There are about 20 million Baptists in 97 countries (18,286,902 of them in the U.S.).

BOOK BREVITIES

Nearer to Thee. Meditations from the RS Bible. Compiled by Harriet Ann Daffron an Betty Jean Clark. Thomas Nelson. 160 pages. $

Several thousand verses of Scripture a arranged according to themes for medit tion: "God," "The Way of the Lord," "Cha acteristics of a Christian." These ma themes are subdivided (for example: "Jes Christ—Messiah's Reign Prophesied, Th Prince of Peace, The Risen Lord").

Important and stirring Bible quotatio have been put together in a manner usefu for reflection and study, with three pra ticable cross-indexes. Using the Revise Standard for devotional meditations is th most severe test of this translation, and measures up well.

God in His World. By Charles S. Duthi Abingdon. 176 pages. $2.50.

Dr. Duthie, a Scottish Congregationa educator, aims to "sketch a working the ology of evangelism." The book, while di rected to laymen, will undoubtedly provid new insights for many pastors. Dr. Duthi leans quite heavily on the work of present day theologians (Tillich, Ferré), but hi "working theology" is quite practical o both congregational and personal levels.

The Link. By Marjorie A. Clark. Augustana 215 pages. $3.25.

Different cultures, races, and types o Christianity contrast dramatically in thi fast-moving novel set in Portuguese Wes Africa. It is the story of the turbulent and tragic marriage of a nominally Catholic Portuguese couple who finally find peace and understanding through the influence of a Protestant mission, a white-covered Bible and the mulatto minister son of the Portuguese husband.

Chapel Time. By G. E. Frost and G. L. Belgum. Augsburg. 149 pages. $1.75.

This collection of brief talks given in the Luther College chapel intends to provide glimpses into the Christian educational community. Notes at the end of each short talk describe the college campus setting.

npact of Evangelism Mission Holds Promise for Future

By JOHN E. COOPERRIDER

CHICAGO—An airplane was needed to help ministers participating in the evangelism ssion in south-central Illinois cover the distances that divided the 16 churches involved the effort. But despite the distance and despite the fact that six of the 16 congregations re without a pastor, rticipants agreed t the results of the ek (Sept. 16-21) vill be felt for years come."

Air transportation as necessary to carry astor Edward J. lenker of Grace hurch, Champaign, nd guest missioner Stephen Bremer of hicago back and rth from Vandalia here the daily mis- ion for pastors was eld.

Attendance at all ervices was 10,000. ay visitors inter- iewed about 900 un- hurched persons, rought 78 children into church schools, 47 or baptism.

FLYING MISSIONERS IN ILLINOIS

Pastors Edward Blenker and Stephen Bremer with pilot Jack Gosset

Northern Illinois will be reached by the vangelism mission Dec. 2-7. First briefing session for congregational chairmen and pas- tors was held Sept. 25 at Trinity Church, Mount Morris; a second one is scheduled for Nov. 19 at the same church.

A COLONIAL-STYLE CHURCH seating 1,100 persons was dedicated by the 4,200-member congregation of Trinity, Rockford, Sept. 23. ULC Secy. F. Eppling Reinartz preached for the occasion. Pastor of the church, which was 60 years old last year, is Dr. O. Garfield Beckstrand. His son, O Garfield Beckstrand, II, is the assistant.

Construction of the $625,000 building was started in August 1954, and the first service in Trinity's new church was held last May.

Features of the building include indirect lighting in the nave, air conditioning, and an inter-communication system with telephones installed in the narthex, at the organ, and at the pulpit. An auditorium seats 500 at banquet tables or 750 in chairs.

The cornerstone, brought from the Slayyib Quarries two miles northwest of Bethlehem in Palestine, was laid in Octobe, 1955.

Next spring Trinity is planning to tear down the old church and build a three-story educational unit.

FIRST SERVICE for a new mission at Belleville was held Sept. 16 in a public school. Sixty-two worshipers were present. The Sunday school was organized the same day.

ILLINOIS . . .

C. Kenneth Proefrock was assigned as developer by the Board of American Missions.

A CONFERENCE on full-time Christian careers at Chicago Seminary, Maywood, on Sept. 22 was attended by 120 teen-agers, some coming from communities 300 miles away. Noted churchmen and seminary professors, including President Armin G. Weng, spoke. The conference was planned by the Rev. William J. Boldt, pastor of St. John's Church, Joliet, who is chairman of the seminary board's enlistment committee.

Oldest and Youngest Meet On Chicago Seminary Campus

OLDEST living Chicago Seminary graduate is the Rev. John Frischkorn, 88, of Greenville, Pa. He paid a visit to the Maywood campus recently to see how his alma mater was doing. On hand to greet him was the seminary's youngest student, 20-year-old Jerry Jorgenson of Denver. Seminary President Armin G. Weng and Student Kamal Hanna looked on as the two shook hands. Kamal Hanna, a former assistant of Dr. Edwin Moll in Jerusalem, is an Arab, member of Redeemer Lutheran Church, Jerusalem. The graduate of Wartburg College and the University of Michigan is getting theological training at the seminary before returning to church relief work in the Middle East.

The seminary board recently voted to name the new apartment dormitory being constructed for the use of married students Katherine Luther Hall, after the wife of the reformer.

THE BOARD OF TRUSTEES of Lutheran Deaconess Hospital in Chicago has announced that a 200-bed general hospital known as Lutheran Community Hospital will be erected north of Park Ridge, one of the city's suburbs.

In addition to the hospital itself, a nurses' residence will be built on the 24-acre site. Cost is estimated at $4,600,000, of which $1,372,191 is to be secured from federal funds.

The present Lutheran Deaconess Hospital on the near north side of Chicago will continue its operations.

AN URBAN CHURCH WORKSHOP, sponsored by the Lutheran Ministers' Association and the Lutheran Council of Greater Chicago was held Sept. 18 with more than 50 ministers present.

Dean Jerald Brauer of the Federated Theological Faculties of the University of Chicago spoke on "A Responsible Church" criticizing Protestant theology for its failure to respond to the needs of a contemporary world.

He pointed out that too often the church acts as though it separates God, the Creator and God, the Redeemer: "The church is responsible for social as well as personal life; it is responsible for society as well as the individual," he said.

INDIANA

Orientation for Campus Life Offered at Student Retreat

By W. L. PIFER

FORT WAYNE—An introduction to campus life and the challenge it poses to the Christian was offered students of the Indiana Synod at a retreat held over the Labor Day week-end at Camp Lutherwald.

Sponsoring the retreat was the synod's

ent work committee, and 22 students n Wittenberg College, and Purdue, Inna, and Miami universities attended.

Bible study groups were directed in their k by Dr. Paul Bierstedt, Central States retary of the National Lutheran Council ision of college and university work. arist and Campus" was a topic for Pastor nklin Sherman, former editor of *Fron-s,* Lutheran Student Association monthly. ral and ethical problems arising in con-tion with campus life—dating, drinking, demic honesty, cribbing—were discussed der his direction.

Success of the meeting led the synod com-ttee to schedule a second retreat of this d for next year. Date and place will ain be Labor Day week-end and Camp therwald.

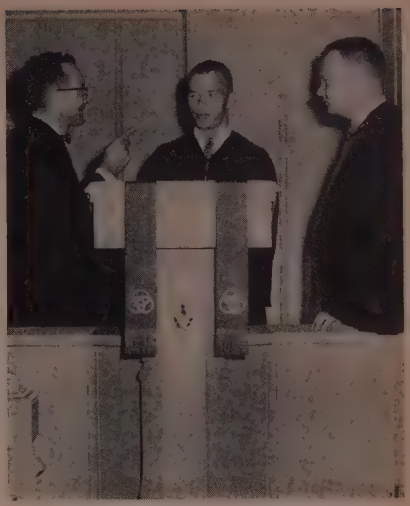
A TRIALOGUE SERMON was presented at St. ark's Church, Auburn. Glenn Grosh, urch school superintendent; Gary Scott, gh school senior, and Pastor Allan Hauck *ee photo, left to right*) presented in con-sational form the struggle for the soul the "man in the middle." Mr. Grosh ap-eared as "The Tempter," Dr. Hauck as The Voice."

The trialogue sermon was one of a series ritten by Dr. James A. Pike, dean of the piscopal Cathedral of St. John the Divine New York.

ST. GEORGE'S CHURCH of the Edinburg arish (the Rev. James F. Kelly, pastor) eceived an electric organ as a gift from the Rev. Raymond Isley, retired pastor and a nember of the congregation. At the dedica-ion on Oct. 14, the Rev. L. David Miller, irector of Wittenberg College School of Music, gave a concert of sacred music.

ST. PAUL'S CHURCH of the Otterbein par-sh (the Rev. O. B. Noren, pastor) cele-brated its 75th anniversary on Sept. 16. Synod President Walter M. Wick preached.

THE REV. JAMES J. BEARD, recently called to the pastorate of St. Paul's Church, Con-nersville, was installed on Sept. 30 by Dr. Donald Elder, secretary of the Indiana Synod . . . The Rev. Claude Snider has been called by the Board of American Missions



Trialogue Sermon at St. Mark's, Auburn
Tempter, Voice, and the Man in the Middle

as mission developer of the Flackville area (Northwest Indianapolis). He will move to Indianapolis as soon as a parsonage can be secured.

STATE CONVENTION of the Indiana Brotherhood will be held at Holy Trinity, Lafayette, Ind., Nov. 3-4 . . . The Reformation service of NLC churches in Marion County, sponsored by the Lutheran Men, will be held Oct. 28 in St. Mark's Church, Indianapolis. Dr. Armin Weng, president of Chicago Seminary, Maywood, is the speaker. A combined choir of 150 voices will sing.

MICHIGAN

Churches Score Victory In Battle Against Bingo

By CLYDE G. STEELE

DETROIT—Michigan churches have scored a new victory in the battle against legalized lotteries. The forces seeking to place a referendum on the November election ballot to amend the state constitution and legalize bingo and raffles have announced that they did not get enough support.

Synod Dedicates New Headquarters in Baltimore

THE MARYLAND SYNOD house was dedicated in Baltimore Sept. 30. ULC President Franklin C. Fry was on hand to deliver the address. With him on the steps of the new synod home was Maryland Synod President J. Frank Fife *(right, at microphone)*.

Some 500 persons witnessed the dedication service which began in Ascension Church, across the street, and was concluded at the synod house.

Synod officers taking part in the service were Secretary Elwood S. Falkenstein, Statistician Fred R. Seibel and Director of Parish Education Howard F. Reisz.

Ground for the Williamsburg-style building *(below)* was broken last October. The synod occupied its new quarters in Apri

Cost of the building at 7604 York Roa had been estimated at $50,000, but as th project progressed, the synod's executiv committee found that many items originall included in the plan would have to be adde later. Individua and congregatio came to the aid c the synod an helped furnish th offices, receptio hall and conferenc room. Ascensio Church purchase a $25,000 parkin lot with room fc 100 cars whic can be used bot by the church an the synod.

MICHIGAN . . .

Of the approximately 219,000 signatures needed, only 45,000 were secured after months of effort. Opposition of the churches to legalized gambling caused the defeat of a similar move in 1954. An even more determined campaign against lotteries was announced this year.

CIRCULATION OF THE LUTHERAN ha reached a new high in the synod. In 195 the circulation was 1,576; in 1956 it reache 5,058 for the synod of 10,000 communin members. The Rev. Fredrick Jacobi, asso ciate pastor of Hope Church, Detroit, wh is in charge of promoting distribution of th magazine in the synod, said that increase

·ulation "is due in large measure to the ; that many congregations are putting s publication on their regular budget for families in the church."

THREE MONTHS after beginning work in ›urban Flint, Mission Developer Thomas Miller held his first service with almost 0 persons present.

GOOD HOPE, Garden City, a mission con- egation organized in June 1955, recently ceived 52 new members into the congre- tion bringing the confirmed membership ·al to 199. The Rev. George Volkmar is ·stor.

NINE FIELDS were surveyed during the mmer by canvassers sent in by the Board American Missions. The two teams con- sted of Alice Leslie, a student at Purdue; ancy Westenbarger of Wittenberg College, ichard Baker from Gettysburg Seminary, d Joachim Knaack of Berlin, Germany. he Rev. Charles Holland has already as- med duties as mission developer in Ply- outh. The Rev. Ronald Fuller has moved om Adrian to begin work in a new field Birmingham.

When a building collapsed in Jackson killing 10 persons, five of whom were entombed up to 48 hours, Pastor Everett Bunck and members of Immanuel Church were on the scene within 15 minutes to help in rescue operations and minister to survivors. Women of the church assisted the Red Cross throughout the night while the men of Immanuel worked with the crews removing debris.

IMMANUEL CHURCH, Jackson; St. Mat- hew's, Allen Park; and Holy Trinity, Niles, ave completed plans for new buildings which will begin as soon as conditions will permit.

DR. VICTOR GOLD has been granted a leave of absence from Trinity Church, Kalamazoo, in order to serve as Old Testa- ment professor at Pacific Seminary.

EVANGELISM MISSIONS have been com- pleted with excellent results in the Grand Rapids and Jackson areas. The Three Rivers area mission was held in the first week of October. Detroit will be reached in 1957.

NORTH CAROLINA

Apportioned Benevolence Giving Falls Off Against Total Offerings

By FRANK K. EFIRD

SALISBURY — North Carolina congregations have increased their giving for benevolence during the past 16 years, but while the share of unapportioned benevolence rose, that for apportioned benevolence fell off. This fact was revealed in a study made by Stewardship Director Ernest L. Misenheimer.

The study showed that in 1939 congregations were using 81.6 per cent of their total expenditures at home for current and unusual expenses and 18.4 per cent for benevolence. In 1955 they used 73.1 per cent for current and unusual expenses and 26.9 per cent for benevolence.

Unapportioned benevolence increased from 9.2 per cent in 1939 to 19 per cent in 1955, but apportioned benevolence decreased from 9.2 per cent of the total giving in 1939 to 7.9 per cent in 1955. Part of the increase in unapportioned benevolence was due to the $1,500,000 Lenoir Rhyne College appeal.

In his conclusion, Pastor Misenheimer said that "to do what God expects of us in this fellowship that is ours with 45,000 Lutherans in the North Carolina Synod and 2,270,655 Lutherans in the ULCA, our 'covenanted benevolence' must come in for more than 7.9 per cent of our total expenditures."

THE BOARD OF TRUSTEES of Lenoir Rhyne College is working on long-range planning. Recently Dr. Orville Dahl of Minneapolis presented to the board a development program which proposes many facilities to be added between now and 1970. The college opened its fall session with an enrollment of 899 students, 348 of whom are freshmen. The institution has many more applications for entrance than it can accept.

MRS. PAUL BEATTY of Charlotte was re-elected president of the synod's Lutheran

NORTH CAROLINA . . .

Church Women at the convention at Lenoir Rhyne College in August. The 267 delegates representing 167 churches heard talks by Dr. Emily Werner of New York; Martha Akard, missionary from Japan; and the Rev. J. White Iddings of Albemarle. The women voted to give $10,000 to Redeemer Church, Charlotte, a mission erecting a new edifice.

Roman Catholic churches in North Carolina are holding open house on specified Sunday afternoons. The public is invited, and a priest is present to explain Roman Catholic doctrine and practice. For many years a minority church, the Roman Catholic group is now growing in North Carolina.

THE REV. CLYDE MISENHEIMER moved from St. Luke's, Salisbury, on Oct. 15 to become pastor of a new mission in Conover. On the same date the Rev. Q. O. Lyerly moved from Pilgrim, Lexington, to become pastor of the new Prince of Peace mission, near Salisbury.

ST. MARTIN'S CHURCH, Albemarle, celebrated its 125th anniversary on Aug. 6. Emmanuel, High Point, air-conditioned its nave and educational building during the past summer.

PENNSYLVANIA

Synod Names Ira C. Sassaman Director of Christian Education

By VIGGO SWENSEN

HARRISBURG—Ira C. Sassaman of Hummelstown has accepted the newly created position of director of Christian education for the Central Pennsylvania Synod, effective Nov. 30.

Mr. Sassaman, for many years prominently connected with the field of religious education, is presently the general secretary of the Pennsylvania State Council of Christian Education. He serves as Sunday school superintendent in his own congregation, Zion, Hummelstown, is a member of the Governor's committee on refugees and of the Pennsylvania Association for Retarded Children. Headquarters of the new office will be at the synodical church house, 2 N. Third Street, Harrisburg.

Mr. Sassaman's duties will include development of congregational progra of Christian education, the Sunday, we day and vacation church schools, as w as directing, or giving assistance to, synodical assembly for church work camping programs, and workshops.

MEMBERS of Zion Church joined the p tor, Dr. Viggo Swensen, in entering a forr protest against the granting of a liq license to the New Governor Hotel " cause of the possible adverse effect on program and members of the church." license was denied three times previou at the same location, though not to present owners who have completely reb and refurbished the hotel.

The law gives the right of protest schools, churches, or similar institutions the establishment requesting the liquor cense is within 300 feet of such institutio The New Governor Hotel is 55 feet fr the main entrance of the church.

The church vestry voted unanimously register its objection in 1955 and reaffirm its stand in 1956. The Liquor Control Bo subsequently granted the license since could find no justification for a refusal the application. Said the board: "The N Governor Hotel is in the principal comm cial district of the city, is a reputable pla and fully complies with the requireme of the law."

OSCAR L. LINGLE, prominent Harrisbu Lutheran, was elected president of t Dauphin County Council of Christian Ed cation at the county Sunday school conve tion Sept. 29 in Derry Presbyterian Churc Hershey. The program featured the r of the church in combating juvenile del quency.

Major Thomas Martin, commanding c ficer of Hershey State Police Barracks, to more than 125 church school workers th "there can be no real solution of the you crime problem without recognition of G and our responsibility to him."

(*Continued on page 45*)

Stewardship of Life Winners Announced in Harrisburg

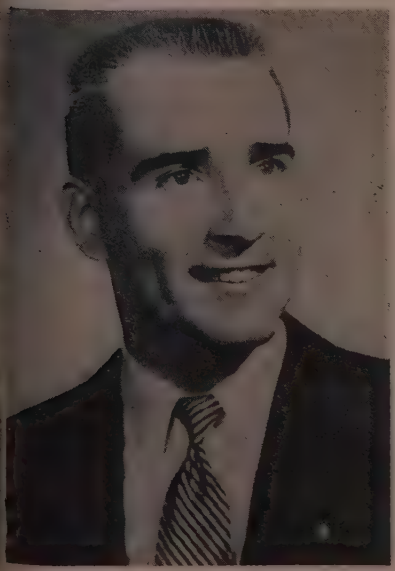
An Illinois chemist and the 20-year-old bride of a Florida Lutheran pastor have won the $500 international Stewardship of Life Awards in the United Lutheran Church in America for 1956.

The winners, Dr. George Wilbur Kurtz of Elmhurst, Ill., and Mrs. Dorothy Faye Kistler of Orlando, Fla., were announced at the ULCA convention dinner of the Lutheran Laymen's Movement for Stewardship in Harrisburg on Oct. 12.

Sponsor of the awards, presented for the 12th year, is Everett G. Mitchell, Chicago Lutheran layman, well known as a radio and television personality and director of the National Broadcasting Co.'s *National Farm and Home Hour.*

Through the Laymen's Movement, Mitchell presents these awards to one young man and one young woman of the United Lutheran Church's 4,400 congregations as an encouragement to young people to practice their religion in daily life."

The $500 first place awards and the honorary mention certificates will be presented on Reformation Sunday, Oct. 28, in the home congregations of the recipients.



Dr. George Wilbur Kurtz

Mrs. Dorothy Faye Kistler

Kurtz, a 27-year-old Ph.D and army veteran, is a councilman of Epiphany Church, Elmhurst, Ill. He is a food research chemist, a graduate of Penn State University (1954) and past president of the institution's Lutheran Student Association.

He was a leader in church school affairs in Temple Church, Brookline, Havertown, Pa., and in the religious life of the campus and at Grace Church, State College, Pa.

Mrs. Kistler, until last June Miss Dorothy Stevenback of Orlando, Fla., is the wife of the Rev. Luther Kistler, assistant pastor of St. John's Church, Orlando-Winter Park. She is now completing her work at Rollins College, majoring in elementary education.

She was a religious leader at Florida State University and served as choir singer, substitute organist, and Sunday school teacher at St. Stephen's Church, Tallahassee.

Call to Christian Service Can Come in Many Ways, Young People Learn at Synod-Sponsored Workshops

MANY QUESTIONS were asked when young people and church leaders met throughout the Central Pennsylvania Synod to discuss the opportunities of full-time Christian service, but the question most frequently raised by the audience was: "How did God's call come to you."

Answering this question were Lutheran youngsters from seminaries, colleges and high schools, and their replies ranged from, "It came to me one evening as I was fishing," to "It grew with me as I grew up."

The workshops, held in 19 churches of the synod in September, were directed by the synod committee on stewardship and benevolence with the assistance of the synod committee on higher educational institutions. Primary purpose was to alert congregational leaders and youth groups to the need for increased recruitment of young people to full-time church service.

Attendance at the meetings totaled 3,000. Over 200 of the young people present said they had already decided to serve the church or were considering it.

Leaders at the sessions were Gettysburg Seminary Professors Francis E. Reinberger, Reginald W. Deitz, and Howard N. Brear and the Rev. Arthur L. Ruths, campus pa tor at Pennsylvania State University.

Pastor Reginald Deitz (left) leading debat

Attentive audience follows discussion at Grace Church, Lancaster, Pa.

CONVENTION REPORT

(*Continued from page 9*)

nnish bishop expresses thanks

Fifty million cups of coffee brought e equivalent of $6 million to the Lueran Church in Finland for reconstrucon and relief after World War II, shop Elis Gulin of Tampere, Finland, vealed. A special guest of the convenon, Bishop Gulin explained that Luerans in America had offered to send l million to Finland to help rebuild ar-damaged churches. The coffee-lovg Finns asked to have the gift in coffee stead of cash, since coffee was in short pply. When resold in Finland, the offee brought the larger sum to the nnish church.

The Lutheran Church is a "peoples' hurch" in 95-per-cent Lutheran Finland, ishop Gulin said. Martin Luther is such familiar figure that in rural areas he is hought of as a "real Finn," the bishop emarked.

Warns of Red strategy

Communists in eastern Europe are sing "new tactics" to combat Christianty, Dr. Carl E. Lund-Quist told the delegates. The Lutheran World Federation's Executive Secretary had just returned from a visit to Czechoslovakia and Poland. He quoted a Communist official as predicting that within a half-century religion in the Soviet countries would "disappear."

Until recently, Dr. Lund-Quist declared, the Red regimes had tried to "destroy religion by frontal attack." More recently the approach has been to take over the education of the young. Churches and Christian families were successfully withstanding this type of attack in some areas, he said, but the future holds "more difficult times" for churches.

Churches are "active and alive" in all the Soviet lands, he said. LWF offices are in touch with all organized Lutheran groups, including a community of displaced Volga Germans now existing in eastern Siberia. A request for 1,000 confirmation certificates was recently received from this group by the Geneva LWF headquarters, he disclosed.

Shortage of pastors noted

More than 25,000 Protestant pastors are needed in the U.S., Dr. Vernon L. Strempke told the convention during the

GROUP OF DELEGATES DURING ULC CONVENTION SESSION
It's a quiet moment—nobody is asking for the floor

report of the Board of Higher Education. In the ULC, about 360 additional pastors are needed at once, he said. Seminary enrollments indicate that this figure may increase, because graduates cannot keep up with the growing number of retirements and other vacancies, he said. Dr. Strempke is associate secretary of the board.

Dr. Millard Gladfelter, president of the Higher Education Board, reported that the plan for uniform curriculums in all seminaries was undesirable. Acceptance of credits makes transfer of students easily possible among ULCA seminaries, he said, and specialized courses in some seminaries make preparation for varied ministries possible. The 1954 convention had ordered the study.

Liepa to edit "National Lutheran"

Current issue of the *National Lutheri* six-times-a-year periodical published "interpret the work" of the National L theran Council, is under new editorsh Taking over the chair is Alex Lie former Latvian journalist who in 19 joined the NLC news bureau after havi served as public relations officer for t International Refugee Organization. M Liepa succeeds Miss Lorrain Teland He will also edit *A Mighty Fortress,* t NLC monthly distributed to men a women in the armed forces.

The current issue appears in lar format, with greater use of pictures. Co tents include reports on the work of NL departments and of NLC mem churches.

ONTARIO

Waterloo College Opens With Record Enrollment

By NORMAN BERNER

KITCHENER—With over 400 full-time students, Waterloo College is more overcrowded than ever. President J. G. Hagey says that the situation will not be improved until the associate faculties get underway. The new plan of operation has been approved, but it will be some time before it can be put into effect.

An organ, gift of Dr. and Mrs. Nils Willison, was dedicated in the chapel of Waterloo Seminary at the opening of the school year. Dr. Willison was the first graduate of the seminary in 1914, later served on the faculty. Dr. U. S. Leupold, director of music, played the organ at the dedication.

PAUL JAGDHAR, student from British Guiana, described the history and mission possibilities of his country to the Ladies' Aid rally in St. Matthew's Church, Kitchener, on Sept. 26. Gifts of over $500 were made by the women for the home missions at Peterborough and Lachine.

LECTURER at the pastors' retreat at El Lodge, Sept. 10-12, was Dr. H. Grady Da Chicago Seminary. He gave the 35 minist a preview of his new book on preaching.

Bishop E. G. Gulin of Finland estima that 95 per cent of the 60,000 Finns in C ada are outside the church. He is maki a tour of the country, urging his fell countrymen to greater evangelistic effo On Sept. 18 the bishop addressed t synod's home missions committee in Kit ener.

WHEN 300 people turned out for the fi service of the Westmount mission in Wat loo, they couldn't all be accommodated the Empire School auditorium, and so had to be turned away. Mission Develop Delton J. Glebe reports that over one hu dred have already signified their intenti of becoming members of the new cong gation.

HARRISBURG . . .

(*Continued from page 40*)

CORNERSTONE for the new church school ilding of Salem Church, Oberlin, was laid pt. 16. Assisting Pastor John S. Bishop is Dr. Ralph C. Robinson, Central Penn- vania Synod secretary.

FOUR LOCAL CHURCHES, including St. ul's Lutheran (Dr. Charles L. Venable, stor), are planning a co-operative finan- l program culminating on Dec. 3. This ll be the first interdenominational attempt the area to stress stewardship and increase urch budgets. The Rev. Arthur O. Rinden ill give overall direction to the campaign.

Conferences Launch Appeals for Susquehanna University

By ROBERT G. SANDER

ALTOONA—Energies of the 144 congrega- ons of East and West Allegheny confer- ces are being directed toward raising their are of the $500,000 synod-wide Susque- anna University centennial appeal. Con- rence rallies have been set up. East llegheny will hold its rally in First Church, ltoona, on Oct. 23; West Allegheny in rinity Church, Somerset, on Oct. 26.

A member-to-member visitation will get nder way following the two conference allies. Chairmen are the Rev. H. Lee Hebel f Bedford and Marlyn R. Fetterolf, Trinity hurch, Johnstown, for West Allegheny, nd the Rev. Victor A. Carlson of Altoona nd Willard C. McDowell, First Church, ltoona, for East Allegheny.

UNITED Lutheran Church Women of the old" Allegheny Conference held their last onvention in Trinity Church, Somerset, on ct. 4. Speakers included Mrs. Howard R. old of Philadelphia and Dr. C. Ross itchie, superintendent of southern moun- ain work at Konnarock, Va. Mrs. S. M. meigh of Roaring Spring retired as presi- ent of the group.

Plans call for organization of the wom- n's groups along the new conference lines. LCW of East Allegheny will meet for the organizational meeting in Zion Church, Hollidaysburg, on Nov. 7. The West Allegheny group will organize at a meeting in Moxham Church, Johnstown, on Nov. 8. Mrs. Harry L. Crist, Central Penn ULCW president, will preside at both meetings.

LEADERSHIP INSTITUTES are being planned under the direction of the Christian education committees of both conferences for mid-November. Courses will concern "Leadership Education in the Local Church," "Introduction to the Bible," and "Introduction to Teaching."

Director of Christian Education and Youth Work to fill vacancy in large suburban Baltimore Lutheran Congregation. Good beginning salary. Write to Mr. Charles H. Tiemeyer, 5211 Norwood Ave., Baltimore 7, Md., giving experience, education, references and if possible photograph.

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St. Louis, Mo.
Lubbock, Texas
Regina, Sask., Canada
Seattle-Tacoma-Everett, W

PA.: ALTOONA . . .

East Allegheny will hold its institute First Church, Tyrone, Nov. 12-16; W Allegheny in Graef's Church, Cairnbro Nov. 11-15. A workshop for Luther Lea advisors will be held as part of the W Allegheny institute.

BANQUET of the Johnstown District Lut League is scheduled in Friedens on Oct. Action will be taken to change the na "Johnstown District" to West Allegh Conference Luther League.

FIRST CHURCH, Altoona, sponsored refugee family, Mr. and Mrs. Otto Buer and their two children, who arrived fr Germany. First Church has furnished apartment for them and has striven to ma the Buergers feel at home.

SALEM CHURCH, Bellwood, celebrated 150th year with a series of services in S tember. Speakers included Dr. Luke Rhoads, Dr. William I. Good and the R Ernest N. Bauer, president of East Alleghe Conference. Joseph K. Donat is pastor.

The 60th anniversary of the founding Mt. Carmel Church, Ogletown, was mark on Sept. 30. Dr. F. William Brandt, sec tary of the West Allegheny Conferenc preached. H. Lee Hebel is pastor.

ZION CHURCH, Meyersdale, is conducti an organ fund campaign. In six weeks mem bers have pledged $9,000 and paid ov $5,045 on an organ goal of $10,500.

DR. PAUL C. EMPIE will speak at the L theran Reformation service of Johnstow churches in First Church on Oct. 28. D Walden M. Holl of First Church, Johnstow will address Altoona Lutherans at their ral in Bethany Church the same day.

—CHANGES OF PASTORATE—

Central Pennsylvania

TSEHKE, Franklin E. From Zion Church, Enola. To St. Paul's Church, Thomasville.

TERMAN, Wayne. From Alpha Church, Turtle Creek. To St. Matthew's Church, Williamsport.

IPE, Edward K. From Hallam parish. To Ashland College, Ashland O., head of philosophy department.

Illinois

LOF, C. Carl. From Dongola parish. To Christ Church, Decatur.

Indiana

ORTH, Gerald G. From Zion Church, Knoxville, Tenn. To Rockport-Grandview parish.

AIDER, Claude A. From St. Paul's Church, Milan. To Flackville area (N.W. Indianapolis), mission developer.

EAGER, Leslie C. From Zion Church, Pershing. To Good Shepherd Church, Indianapolis.

Northwest

TEHL, Louis. From Redeemer Church, Fircrest, Tacoma, Wash. To Mt. Pleasant Church, Racine, Wis.

Nova Scotia

ENSON, J. B. From Mahone Bay parish. To North Dakota (ELC).

IONK, V. J. From Trinity Church, Findlay, O. To Danish Lutheran Church, St. John, New Brunswick.

Ohio

ALL, Arthur J. From Sebring-North Georgetown parish. Retirement.

Pittsburgh

EHFELDT, Martin R. From Trinity Church, Camden, N. J. To Honterus Church, Youngstown, O.

ELL, Robert T. From Zion Church, Indiana, assistant pastor. To Boston University, graduate study.

WOODS, Wayne R. From Redeemer Church, Homewood, Pittsburgh. To Washington, D. C., specialized study.

South Carolina

AMERON, Virgil A. From Bethel Church,

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CHANGES OF PASTORATE . . .

White Rock. To Saluda Gardens, West Columbia, mission developer.

VIRGINIA

BUMGARNER, ELVIN L., JR. From St. Paul's Church, Valley Falls, Kan. To Johnson City, Tenn., mission developer.

RUTROUGH, B. F. From First English Church, Richmond, assistant pastor. To Gloria Dei Church, Knoxville, Tenn.

WILLIAMSON, L. B. To Harpers Ferry parish, W. Va.

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DECEASED

DR. J. LUTHER HOFFMAN, 82, pas emeritus of Reformation Church, Baltimo died Sept. 15 in the Lewisburg (Pa.) H pital.

A native of Hartleton, Pa., and a gradu of Susquehanna University and Gettysbu Seminary he served as pastor of St. Joh Church, Tremont, Pa.; Grace Chur Scranton, Pa., and St. Mary's Church, Sil Run, Md., before coming to Reformati Church in 1917. He retired in 1939.

Dr. Hoffman is survived by his wife, t former Louise Krause; two sons, Richa and William, and a daughter, Sara Hoffm Eyer.

Funeral services were conducted at Lew burg on Sept. 18 by Pastors Carroll S. Kl and Howard F. Reisz, former pastor Reformation Church. Interment was Hartleton.

DR. ARTHUR M. HUFFMAN, 64, pa tor emeritus of First Church, Louisvil Ky., and a former president of the Ke tucky-Tennessee Synod, died Oct. 3.

A native of Hickory, N. C., Dr. Huffm studied at Lenoir-Rhyne College, Southe Seminary, and Columbia University.

Ordained at Prosperity, S. C., in 191 he served as pastor of St. Barnabas Churc Charleston, S. C.; Holy Trinity Churc Raleigh, N. C.; St. Matthew's Church, Kin Mountain, N. C.; and St. John's Churc Knoxville, Tenn. He was pastor of Fi Church from 1943 until his retirement la year. He headed the Kentucky-Tenness Synod from 1949 to 1950.

Dr. Huffman served as member of t ULCA Board of Pensions and president the Knoxville Conference of the Virgin Synod.

He is survived by his wife, the form Pauline Miller; two daughters, Mrs. Ma Miller Maurice and Mrs. Virginia Stro a son, James; two sisters; one brother; a four grandchildren.

Funeral services were held at First Chur on Oct. 5. Burial was at Cave Hill Cemeter

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IN CONCLUSION . . . . . .

EVERY TWO YEARS the United Lutheran Church elects an editor of THE LUTHERAN, and each time since 1944 I've been elected. This year, again, it seemed that the church has been neither too bored nor too excited about what has been published in this paper since the last convention. So I was re-elected.

There was quite a question, though, as to whether the convention would change the rules regarding editorial control over THE LUTHERAN. For 38 years there has been a nine-man committee, elected by ULC conventions, to determine the policy of this paper between conventions.

The committee has been definite in urging the editor to write candidly, even on highly controversial questions "with respect to relevant problems, needs, and purposes of the common life"—and that covers considerable territory. The committee has always given the editor its full support when we have published things that set off explosions in various places.

AT THE CONVENTION this month there was a proposal to transfer authority from this small committee to the Board of Publication, but this motion was defeated. The Church Papers Committee still exists. There is no reason for supposing that the Board of Publication would be more timid than the committee in supporting a policy of candor in these columns. But the convention, by its action this month, seemed to wish to make sure that we would continue our policy of free expression of opinion in THE LUTHERAN.

That is a bit surprising, because a large and stable organization such as our church is usually cautious about frank speech about things on which there are large differences of opinion. Perhaps the explanation is that we exercise our editorial liberty rather mildly, and do irritate too many people too often.

The question we must answer for re ers of THE LUTHERAN, though, is who talking to them in the columns of t paper. Is this the church speaking? N of course not. The church "speaks" o infrequently, on a few big questions, af long study, when conventions of t church endorse statements prepared boards or commissions. You can't exp an editor, who is sometimes hurrying meet a deadline, and who is always flicted by the usual amount of ignoran and prejudice which all of us have, say the final word on anything.

The fact, though, that certain peop are selected to edit the church paper, a that they do meet regularly with elected committee of the church to r view their work, means that statemen in this paper are more than the casual n tions of unauthorized individuals. Th winds of the Spirit blow where they wi and there's no telling when somethin of real truth and importance may cro up on this page.

IN OTHER WORDS, don't take THE LU THERAN as seriously as you take th epistles of St. Paul. But give it a litt more attention than your favorite co umnist in the daily paper when he sound off on things pertaining to faith an faith's way of life.

We never publish things in this pape for the sake of irritating people. Bu there are times when people need to b stirred into reconsidering their opinion or even convictions. We'll try to set off few small firecrackers now and then. I the church doesn't like them, delegate to the 1958 convention will take th proper action. —ELSON RUFF

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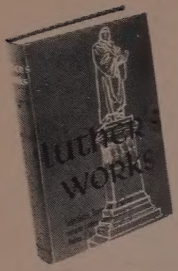

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